M a (p. 1205)

10 Many shall be purified, and made white, and °tried; but the °wicked shall do °wickedly: and none of the °wicked shall °understand; but [3]the wise shall understand.

b 11 And from the time *that* °the daily *sacrifice* shall be taken away, and **the °abomination that maketh desolate** set up, *there shall be* °a thousand two hundred and ninety days.

12 °Blessed *is* he that °waiteth, and cometh to °the thousand three hundred and five and thirty days.

c 13 But go thou thy way till °the end *be:* for thou shalt °rest, and °stand in °thy lot at [8]the end of the days.'"

10 tried = refined.
wicked . . . wickedly . . . wicked = lawless . . . lawlessness . . . lawless. Heb. *rāshā'*. Ap. 44. x.
understand. The *Maskīlīm* of *v.* 3.
11 the daily sacrifice . . . taken away. See note on 8. 11; and Ap. 89.
abomination, &c. See note on 8. 12; and Ap. 89.
a thousand two hundred and ninety days. See Ap. 90.
12 Blessed = O the blisses! See Ps. 1. 1. The only Beatitude in this book.
waiteth = is steadfast. Cp. Matt. 24. 13. Mark 13. 13. Rev. 2. 26.
the thousand three hundred and five and thirty days. See Ap. 90. The Heb. accent suggests the rendering: "Blessed is he that expecteth and shall reach [the goal: he shall reach] to day, 1335."

13 the end. This is the sole object of the hierophant's words from 10. 14 onward. **rest:** in death. **stand:** i. e. in resurrection. **thy lot.** The 1611 edition of the A.V. reads "the lot".

THE MINOR* PROPHETS.†

THE STRUCTURE OF THE TWELVE BOOKS‡ AS A WHOLE.§

(*Division.*)

$\mathfrak{A}^1$ | THREE Prophets: HOSEA, JOEL, AMOS. The first and third dated, as being in the reigns of Kings of Judah, and in that of a King of ISRAEL also.

$\mathfrak{A}^2$ | SIX Prophets: OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH. The third and sixth being dated, as in the reigns of Kings of JUDAH only.

$\mathfrak{A}^3$ | THREE Prophets: HAGGAI, ZECHARIAH, MALACHI. The first and second being dated, as in the reigns of Kings of Medo-Persia only; after the Captivity.

THREE PROPHETS.‖ (*Introversion.*)

$\mathfrak{A}^1$ | $\mathfrak{B}^1$ | HOSEA. Like AMOS ($\mathfrak{B}^2$), dated in the reigns of Kings of Judah, and in that of Jeroboam II, the King of Israel. HOSEA probably belonged (like Amos) to the Ten Tribes (perhaps to Reuben); and prophesied both to the house of Israel, and to the house of Judah apart.

$\mathfrak{C}^1$ | JOEL. Undated. General: concerning (1) the Gentile kingdoms, and (2) "the Day of the Lord."

$\mathfrak{B}^2$ | AMOS. Like HOSEA ($\mathfrak{B}^1$), dated in the reigns of one King of Judah, and in that of Jeroboam II, one King of Israel. AMOS probably belonged (like Hosea) to the Ten Tribes (perhaps to Asher); and prophesied to the house of Israel and to the house of Judah apart.

SIX PROPHETS.‖ (*Alternation and Introversion.*)

$\mathfrak{A}^2$ | $\mathfrak{D}^1$ | $\mathfrak{F}^1$ | OBADIAH. Like HABAKKUK ($\mathfrak{F}^2$), is undated; and his prophecy is special, concerning EDOM.

$\mathfrak{G}^1$ | JONAH. Like NAHUM ($\mathfrak{G}^2$), is undated; and his prophecy is special, concerning NINEVEH. Gentile repentance.

$\mathfrak{E}^1$ | MICAH. Like ZEPHANIAH ($\mathfrak{E}^2$), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning JUDAH.

$\mathfrak{D}^2$ | $\mathfrak{G}^2$ | NAHUM. Like JONAH ($\mathfrak{G}^1$), is undated; and his prophecy is special, concerning NINEVEH. Gentile destruction.

$\mathfrak{F}^2$ | HABAKKUK. Like OBADIAH ($\mathfrak{F}^1$), is undated; and his prophecy is special, concerning the posterity of Nebuchadnezzar.

$\mathfrak{E}^2$ | ZEPHANIAH. Like MICAH ($\mathfrak{E}^1$), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning JUDAH.

THREE PROPHETS.‖ (*Division.*)

$\mathfrak{A}^3$ | $\mathfrak{h}^1$ | $\mathfrak{J}^1$ | HAGGAI. Dated } in the reigns of Medo-Persian Kings. After the Captivity. Special,
$\mathfrak{J}^2$ | ZECHARIAH. Dated } concerning the Second Temple.

$\mathfrak{h}^2$ | MALACHI. Undated. General. After the Captivity, and after the days of the Second Temple.

NOTES ON THE STRUCTURE OF THE MINOR PROPHETS (PAGE 1206).

* Called "Minor", not because they are less inspired, or of less importance, but only because the prophecies are *shorter*.

† The Prophets of the Old Testament are divided in the Hebrew Bible into TWO groups:

I. The "FORMER" Prophets (Joshua to 2 Kings. Zech. 1. 4; 7. 7, 12). See note on p. 289, and Ap. 1. II; and therefore by inference,

II. The "LATTER" Prophets (Isaiah to Malachi) in unbroken sequence (Daniel being by man's arrangement and nomenclature in the *Hagiographa*). See Ap. 1. III.

‡ In all Hebrew manuscripts, and printed Hebrew Bibles, the Twelve Minor (or Shorter) Prophets are written, and printed *in unbroken sequence*; and have always been counted, and have come down to us, as one book.

Just as each Tribe was a separate entity in Israel, and yet all the twelve together formed one Nation, so these Twelve Prophets are combined together to form one book.

As the former (the twelve Tribes) are called "*dōdekaphūlon*" = twelve tribes (from *dōdeka* = twelve, and *phūlē* = tribe), Luke 22. 30; Acts 26. 7; and James 1. 1; so the latter (the twelve prophets) are called "*dōdeka prophētōn*" (Ecclesiasticus 49. 10). In his praise of "famous men", the writer (Jesus, the son of Sirach) says: "and of the twelve prophets (*tōn dōdeka prophētōn*) let their memorial be blessed, and let their bones flourish again from out of their place; for they comforted Jacob (i e. the twelve-tribed Nation) and delivered them by assured hope."

The Hebrew text of this twelve-volumed book is divided into twenty-one *Sedarim* (or sections for public reading), and these read on without regard to the beginnings or endings of the separate books, thus showing that the twelve books are to be treated as one book. The twenty-one *Sedarim* are as follows:—

1. Hos. 1. 1 — 5. 15.	8. Amos 7. 15—Obad. 20.	15. Zeph. 3. 20—Hag. 2. 22.
2. ,, 6. 1 —10. 11.	9. Obad. 21—Jonah 4. 11.	16. Hag. 2. 23—Zech. 4. 1.
3. ,, 10. 12—14. 6.	10. Mic. 1. 1—4. 4.	17. Zech. 4. 2 — 6. 13.
4. ,, 14. 7 —Joel 2. 26.	11. ,, 4. 5—7. 19.	18. ,, 6. 14— 8. 22.
5. Joel 2. 27—Amos 2. 9.	12. ,, 7. 20—Nah. 3. 19.	19. ,, 8. 23—11. 17.
6. Amos 2. 10—5. 13.	13. Hab. 1. 1—3. 19.	20. ,, 12. 1 —14. 20.
7. ,, 5. 14—7. 14.	14. Zeph. 1. 1—3. 19.	21. ,, 14. 21—Mal. 4. 6.

From the above twenty-one *Sedarim* it will be noticed that only *four* books begin with a *Seder* (Hosea, Micah, Habakkuk, and Zephaniah); while *seven* others overlap, and include portions of two books (as in the case of Nos. 5, 8, 9, 12, 15, 16, and 21). See notes on pp. 366 and 616.

§ In seeking for the Structure of their Canonical order as a whole, it will be noted that six are *dated* (Hosea, Amos, Micah, Zephaniah, Haggai, and Zechariah), and the other six are *not dated* (Joel, Obadiah, Jonah, Nahum, Habakkuk, Malachi). These twelve are again divided into two groups: *nine* before the Captivity and *three* after it. Of the dated prophecies, two contain the names of a King of Israel; two contain Kings of Judah only; and two contain Kings of Medo-Persia only.

‖ Thus, *three* groups are formed, consisting of (1) *three* books ($\mathfrak{A}^1$); *six* books ($\mathfrak{A}^2$); and *three* books ($\mathfrak{A}^3$).

As thus set out on p. 1206, further correspondences will be noted as to the special and general scope of the several prophecies, as indicated by the respective index-letters.

HOSEA.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion.*)

B' | **A** | 1. 1. INTRODUCTION.
B | 1. 2—3. 5. SYMBOLICAL.
B | 4. 1—14. 8. LITERAL.
A | 14. 9. CONCLUSION

For the CANONICAL order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.
For References to the Pentateuch by the Prophets, see Ap. 92.

HOSEA was a prophet to the Ten Tribes (or Northern Kingdom), but he had warnings for Judah also, as well as promises of future blessings.

His prophecy is dated as being in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam the son of Joash, King of Israel (1. 1).

The period covered must have been about seventy-two years: for JEROBOAM II ended in 687 B.C., in the fourteenth of UZZIAH; UZZIAH died in 649 B.C., a period of thirty-eight years. If we assume that HOSEA prophesied during the last two or three years of JEROBOAM, we have, then, say two years; UZZIAH, thirty-eight years; JOTHAM, sixteen years (647-631 = 16); Ahaz, sixteen years (632-616 = 16), a period of seventy-two years to the commencement of HEZEKIAH (689-617 B.C. = 72). See Ap. 50, pp. 59, 68; and notes on 2 Kings 15. 6, and 17. 13.

The book of HOSEA points to the events immediately preceding the fall of Samaria (the capital of the Ten Tribes), which took place in the *sixth* year of HEZEKIAH; and the last statement, in 13. 16, is a terrible prophecy of Samaria's end. This took place in 611 B.C., and HOSEA's latest date would therefore be 613 B.C., if 13. 16 were, say, two years before Samaria's fall in 611 B.C.

This gives us, for the whole period covered by Hosea's prophecy, some seventy-six or seventy-eight years (from 689-611 B.C.). See Ap. 50. VII (6), p. 68, and Ap. 77.

If Hosea were, say, twenty when he received his mission, he would be ninety-eight years of age at the destruction of the Northern Kingdom, which ended his prophesying—and probably his life too (cp. Eli, 1 Sam. 4. 15).

Hosea is quoted, in the New Testament, in Matt. 2. 15; 9. 13; 12. 7. Rom. 9. 25, 26. 1 Cor. 15. 55. 1 Pet. 2. 5, 10.

HOSEA.

A (p. 1208) 689-611

1 THE word of °the LORD that came unto °Hosea, the son of °Beeri, in the days of °Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of °Jeroboam the son of Joash, king of Israel.

B A C a (p. 1209)

2 °The beginning of the word of [1]the LORD °by [1]Hosea. And [1]the LORD said to [1]Hosea, "Go, take unto thee °a wife of °whoredoms °and °children of °whoredoms:

b °for the °land hath committed great °whoredom, °*departing* °from [1]the LORD."

c **3** So he went and took °Gomer the daughter of °Diblaim; which conceived, and bare him a son.

D E G[1] **4** And [1]the LORD said unto him, "Call his name °Jezreel;

H[1] for yet °a little *while,* and I °will avenge the °blood of °Jezreel upon °the house of Jehu, and will °cause to cease the kingdom of the house of Israel.

5 And it shall come to pass °at that day, that I will break the °bow of Israel in the valley of [4]Jezreel."

G[2] **6** And she conceived again, and bare a daughter. And °*God* said unto him, "Call her name °Lo-ruhamah:

1. 1 the LORD. Heb. Jehovah. Ap. 4. II.
Hosea. Heb. *Hōshē'a'* = Salvation.
Beeri. Jewish tradition identifies *Be'ēri* with *Be'ērah*, of Reuben (1 Chron. 5. 6). Christian tradition makes Hosea of Issachar. Both names are symbolical, like the other names in this book. This clause not "evidently inserted by a later hand", as alleged.
Uzziah. See note on p. 1208.
Jeroboam: i.e. Jeroboam II, the last king but one of the house of Jehu. See note on 2 Kings 10 30; 14. 23-29. This carries us back to the first fourteen years of Uzziah's long reign. See notes on p. 1208, for the significance of Jeroboam's name here.

1. 2—3. 5 (**B**, p. 1208). SYMBOLICAL.
(*Introversion and Alternations.*)

B | A | C | a | 1. 2-. Symbol. The First Wife. "Go, take."
b | 1. -2. Signification. The Land departs from Jehovah.
c | 1. 3. The Prophet takes Gomer.
D | E | 1. 4-9. The Former State.
F | 1. 10, 11. The Latter State.
B | 2. 1-4. Samaria. Remonstrance.
B | 2. 5-23. Samaria. Reasons.
A | *C* | *a* | 3. 1-. Symbol. The Second Wife. "Go yet, love", &c.
b | 3. -1. Signification. Israel looks to other gods.
c | 3. 2, 3. The Prophet takes a Woman.
D | *E* | 3. 4. The Present State.
F | 3. 5. The Future State.

2 The beginning, &c. This may be understood not merely of Hosea's prophecies, but as referring to the fact that Hosea was the first (canonically) of fifteen prophets included in the Hebrew canon. See Ap. 77. by = in, as in Num 12. 6, 8. Hab. 2. 1. Zech. 1. 9: i.e. through. **a wife of whoredoms**: i.e. a woman of the northern kingdom, and therefore regarded as an idolatress. **whoredoms** = idolatries. The one term is used for the other by Fig. *Metonymy* (of the Subject), Ap. 6, because both were characterised by unfaithfulness; the former to a husband, and the latter to Jehovah, Who sustained that relation to Israel (Jer. 31. 32). Cp. 2 Kings 9. 22. 2 Chron. 21. 13. Jer. 3. 2. Ezek. 16. 17-35; 20. 30; 23. 3, 7, 43. Nah. 3. 4. See 4. 2, 12; 5. 3, 4; 6. 10; 7. 4, &c. **and** = and [beget]. **children** = offspring. Heb. *yālad*. The mother is symbolical of the kingdom, and the offspring of the people. **for the land**, &c. Note this reason ("E", above): which explains what is meant by, and gives the interpretation of, "whoredoms". Ref. to Pent. (Ex. 34. 16. Lev. 17. 7; 20. 5. Num. 15. 39. Deut. 31. 16). Ap. 92. **land.** Heb. *'eretz* = earth. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for the land of Israel. Rendered "land" in 4. 1. Cp. Joel 1. 2, &c. **departing**, &c. Cp. 4. 10; 7. 8; 8. 11, 14; 10. 1; 12. 14; 13. 9. **from** = from after.

1. 4-9 (E, above). THE FORMER STATE. (*Repeated Alternation.*)

E | G[1] | 4-. Symbol. Son's name ("Jezreel").
H[1] | -4, 5. Signification, and Reason.
G[2] | 6-. Symbol. Daughter's name (Lo-Ruhamah).
H[2] | -6, 7. Signification, and Reason.
G[3] | 8, 9-. Symbol. Son's name (Lo-Ammi).
H[3] | -9. Signification, and Reason.

3 Gomer = completion (i.e. the filling up the measure of idolatry). **Diblaim** = a double cake of figs, symbolical of sensual pleasure. **4 Jezreel.** Note the Fig. *Paronomasia* (Ap. 6) between Israel (*v.* 1) and Jezreel (Heb. *Yisrā'ēl* and *Yizr'ē'l*). The name is prophetic of coming judgment (see *v.* 5) and future mercy. Jezreel is a *Homonym*, having two meanings: (1) may GOD scatter (Jer. 31. 10); and (2) may GOD sow (Zech. 10. 9). These bind up the two prophetic announcements. Jezreel, the fruitful field, had been defiled with blood (2 Kings 9. 16, 25, 33; 10. 11, 14), and Israel shall be scattered, and *sown* among the nations; but, when God's counsels are ripe, Israel shall be resown in their own land (see 2. 22, 23). **a little while.** See the fulfilment in 10. 14. **will avenge** = shall have visited. **blood** = blood-guiltiness. **Jezreel.** Here, it is used of the valley where the blood was shed. **the house of Jehu.** Jehu had carried out the judgment of God on the house of Ahab, because it accorded with his own will; but he was guilty of murder, because it was not executed purely according to the will of God. He would have disobeyed if it had not served his own interest. This is seen from the fact that he practised Jeroboam's idolatries, for which Ahab had been judged. **cause to cease**, &c. This was fulfilled in 611 B.C. (Ap. 50. V, p. 59). See 2 Kings 18. 11. **5 at that day**: i.e. the day of 2 Kings 18. 11. **bow.** Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the armies of Israel. **6 God.** Supply "Jehovah" from the preceding verses. **Lo-ruhamah** = not compassionated. Rendered "not beloved" in Rom. 9. 25, and "not having obtained mercy" in 1 Pet. 2. 10. These latter are the Holy Spirit's Divine interpretation of His own prophecy.

H² (p. 1209) 689-611

for I will no more have mercy upon the house of Israel; but I will utterly °take °them away.
7 But I will have mercy upon the house of °Judah, and will save them °by [1]the LORD their [6]God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

G³

8 Now when she had weaned [6]Lo-ruhamah, she conceived, and bare a son.
9 Then said [6]*God*, "Call his name °Lo-ammi:

H³

for ye *are* not My People, and °I will not be °your *God*.

F J¹ (p. 1210)

10 Yet °the number of the °children of Israel shall be °as the sand of the sea, which °cannot be measured nor numbered; **and °it shall come to pass, *that* in the place where it was said unto them, °'Ye *are* not My People,' *there* it shall be said unto them, 'Ye *are* the sons of °the living °GOD.'**

J²

11 Then shall the [10]children of Judah and the [10]children of Israel °be gathered together, and appoint themselves °one head, and they shall come up out of °the land: for great *shall be* the day of °Jezreel.

B

2 Say ye unto your brethren, °Ammi; and to your sisters, °Ruhamah.
2 Plead with °your mother, plead: for she *is* not My wife, neither *am* °I her husband: let her therefore put away her °whoredoms out of her sight, and her °adulteries from °between her breasts;
3 °Lest I strip °her naked, and set her as °in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.
4 And I will not have mercy upon her °children; for they *be* the °children of [2]whoredoms.

B d

5 For their [2]mother hath °played the harlot: she that conceived them hath done shamefully: for she said, 'I will go after °my lovers, that give *me* °my bread and my water, my wool and my flax, mine oil and my drink.'

e

6 Therefore, °behold, I will °hedge up °thy way with thorns, and °make a wall, that she shall not find her paths.
7 And she shall °follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:*

f

then shall she say, °'I will go and return to my °first husband; for then *was it* better with me °than now.'

take them away. Supply the *Ellipsis*, "take away [the kingdom which belongs] to them".
them. Heb. *lāhem* = to them.
7 Judah. Verse 7 is not an "interpolation", but is a definite and distinctive contrast with the prophecy concerning Israel.
by the LORD their God = by (Jehovah their Elohim: i.e. the Messiah, or the angel of Jehovah. See 2 Kings 19. 35. But it looks forward to the future fulfilment, which will exhaust the prophecy in the destruction of Antichrist (Isa. 11. 4. 2 Thess. 2. 8, &c.).
9 Lo-ammi = Not My people.
I will not be your God = I am not "I am" to you.
your = to you. Heb. *lākem*.

1. 10, 11 (F, p. 1209). THE LATTER STATE. (*Division.*)

F | J¹ | 10. Israel.
  | J² | 11. Judah.

10 In the Hebrew text, ch. 2 commences here.
the number, &c. Ref. to Pent. (Gen. 22. 17; 32. 12).
children = sons. Not fulfilled in any other People, now, but will yet be, in the future, of Israel.
as the sand, &c. Fig. *Parœmia*. Ap. 6. See note on Gen. 13. 16.
cannot be measured, &c. Ref. to Pent. (Num. 23. 10).
it shall come to pass, &c. Verse 10 is not "in glaring contradiction" to *v.* 9, but it marks the contrast between the latter (and yet future state), and the past. See the Structure "D" and "*D*", p. 1209.
Ye are not My People = No People of Mine are ye. Heb. *Lo-'ammī 'attem*. Quoted in Rom. 9. 25, not of the Gentiles, but as an illustration of what may be true in their case as it will be in Israel's. In 1 Pet. 2. 10 the address is to the *Diaspora*: i.e. the "scattered strangers" of Israel, who are now afar off". Cp. Dan. 9. 7. Acts 2. 32.
the living GOD. Always used in contrast with false gods, which have no life. Cp. 1 Thess. 1. 9, &c.
GOD. Heb. El. Ap. 4. IV.
11 be gathered together = be gathered out. See Isa. 11. 12, 13. Jer. 3. 18. Ezek. 37. 16-24.
one head. Zerubbabel was only a typical anticipation, for under him only Judah returned. This refers to a future reunion (Jer. 23. 5, 6. Ezek. 34. 23).
one. Heb. *'echad*. See note on Deut. 6. 4.
the land. Supply the *Ellipsis*: "the land [of their dispersion].
Jezreel. Here used in the sense: "GOD will sow". See note on *v.* 4; and cp. 2. 23. Referring to the day of Israel's restoration as being "life from the dead" (Rom. 11. 15). Cp. Jer. 24. 6; 31. 28; 32. 41. Amos 9. 15.

2. 1 Ammi = My People.
Ruhamah = Pitied One.
2 your mother. Gomer (1. 3). The ten tribes personified by their royal capital.
her husband. Cp. Jer. 31. 32.
whoredoms . . . adulteries = idolatries. See note on 1. 2.
between her breasts = her embraces.
3 Lest, &c. Verse 3 refers to Israel's earliest history.
her: i.e. her land, as shown by the words following. Cp. Ezek. 16. 23-43. in the day. See Ap. 18.

4 children = sons: i.e. the individual members of the nation collectively.

2. 5-23 (*B*, p. 1209). REASONS. (*Extended Alternation.*)

B | d | 5. Her False Benefactors.
  | e | 6, 7–. Her Punishments.
  | f | –7. Her Return.
  | *d* | 8. Her True Benefactor.
  | *e* | 9–13. Punishments.
  | *f* | 14–23. Her Reception.

5 played the harlot: i.e. practised idolatries. The silence as to details here is eloquent. my lovers = my Baals, or lords. Cp. Jer. 44. 17, 18. my, &c. Note the three pairs, including food, clothing, and luxuries. All are claimed as hers. **6** behold. Fig. *Asterismos* (Ap. 6) for emphasis. hedge up, &c. Cp. Job 3. 23; 19. 8. Lam. 3. 7, 9. thy way. Jehovah had spoken *of* Israel. Now He speaks *to* her. make a wall = Heb. wall a (stone) wall. Fig. *Polyptōton* (Ap. 6) for emphasis = rear a stone wall. **7** follow after = eagerly follow after. I will go, &c. Cp. 5. 15. Luke 15. 18. first husband. Cp. Ezek. 16. 8. than. Supply the *Ellipsis*: "than [it is] now".

d (p. 1210) 689-611

8 For she °did not know °that I gave her corn, and °wine, and oil, and multiplied her silver and gold, °*which* they prepared for Baal.

e

9 Therefore °will I return, and °take away My corn in the time thereof, and °My [8]wine in the season thereof, and will °recover My wool and My flax *given* to cover her nakedness.

10 And now °will I discover her lewdness in the sight of her lovers, and none shall deliver her out of Mine hand.

11 I will also cause all her mirth to cease, °her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will °destroy her vines and her fig trees, °whereof she hath said, 'These *are* my °rewards that my lovers have given me:' and I will make them a forest, and the beasts of the field shall eat them.

13 And °I will visit upon her °the days of °Baalim, wherein she burned incense to them, and she °decked herself with her earrings and her jewels, and she went after her lovers, and forgat Me, °saith °the LORD.

f

14 °Therefore, [6]behold, °I will allure her, and °bring her into the wilderness, and speak °comfortably unto her.

15 And I will give her her vineyards °from thence, and °the valley of °Achor for a °door of °hope: and she °shall sing °there, °as in the days of her youth, and as [3]in the day °when she came up out of the land of Egypt.

16 And it shall be at that day, [13]saith [13]the LORD, *that* thou shalt call Me °Ishi; and shalt call Me no more °Baali.

17 For °I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And °in that day will I °make a covenant for them with the beasts of the field, °and with the fowls of heaven, and *with* the creeping things of the ground: °and I will break the bow and the sword and the battle out of the earth, and will °make them to lie down safely.

19 And °I will betroth thee unto Me for ever; yea, °I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 [19]I will even betroth thee unto Me in faithfulness: and °thou shalt know °the LORD.

21 And it shall come to pass [18]in that day, °I will °hear, [13]saith the LORD, I will °hear the heavens, and °they shall hear the earth;

22 And °the earth shall [21]hear the corn, and the [8]wine, and the oil; and they shall [21]hear °Jezreel.

23 And °I will sow her unto Me in the earth; and I °will have mercy upon her that had not obtained mercy; and **I will say to *them which were* °not My People, °'Thou *art* My People;'** and °they shall say, '*Thou art* my °God.'"

8 did not know. Cp. Isa. 1. 3.
that I = that [it was] I Who. Cp. Ezek. 16. 17-19.
wine = new wine. Heb. *tirōsh*. Ap. 27. II.
which they, &c. = they made offerings to Baal. Cp. 8. 4.
9 will I return. In judgment.
take away = take back. Cp. *v.* 3.
My wine, &c. They were all His, and from Him.
recover = rescue (Gen. 31. 16).
10 will I discover. Cp. Ezek. 16. 37; 23. 29.
11 her feast days. All these are in the sing. here = her feast, her new moon, her sabbath, her every appointed season.
12 destroy = lay waste. Cp. Ps. 105. 33.
whereof. In *v.* 5.
rewards = my hire, or fee. A technical term. Ref. to Pent. (Deut. 23. 18). Ap. 92.
13 I will visit, &c. Ref. to Pent. (Ex. 32. 34). Ap. 92.
the days: i.e. the feast days.
Baalim. (Pl.) including Baal-gad, Baal-Hermon, Baal-zephon, Baal-berith, &c.
decked herself. Cp. Ezek. 23. 40, 42.
saith the LORD = [is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.
14 Therefore = Nevertheless. Note that the whole of this present dispensation comes between *vv.* 13 and 14. See Ap. 72. I = I myself (emphatic).
bring her, &c. Cp. Ezek. 20. 35.
comfortably = to the heart. Cp. Isa. 40. 2.
15 from thence: i.e. [when she cometh] from thence. Ref. to Pent. (Num. 16. 13, 14). Ap. 92.
the valley of Achor. Ref. to Josh. 7. 26. Ap. 92. The events must have been written down at the time and preserved. See Ap. 47.
Achor = trouble. Cp. Josh. 7. 24-26.
door = entrance.
hope = expectation; no longer of trouble.
shall sing there. Ref. to Pent. (Ex. 15. 1). Ap. 92.
there. Where Jehovah allureth, and bringeth, and speaketh.
as in the days, &c. Cp. Jer. 2. 2. Ezek. 16. 8, 22, 60.
when she came up. Ref. to Pent. (Ex. 1. 10; 12. 38; 13. 18, &c.); and when Jehovah said "My son" (Ex. 4. 22). Ap. 92.
16 Ishi = My husband.
Baali = My lord.
17 I will take away, &c. Ref. to Pent. (Ex. 23. 13) Ap. 92. Cp Josh. 23. 7. Ps. 16. 4. Isa. 2. 18. Ezek. 6. 6; 36. 25, 26; 37. 23. Zech. 13. 2.
18 in that day. That yet future day of Israel's restoration.
make a covenant, &c. Cp. Job 5. 23. Isa. 11. 6-9. Ezek. 34. 25.
and. Note the Fig. *Polysyndeton* (Ap. 6) to emphasise each item.
and I will break. Cp. Ps. 46. 9. Isa. 2. 4. Ezek. 39. 9, 10. Zech. 9. 10.
make them to lie down safely. Ref. to Pent. (Lev. 25. 18, 19; 26. 5, 6. Deut. 12. 10; 33. 12, 28). Ap. 92.
19 I will betroth, &c. Ref. to Pent. (Ex. 22. 16. Deut. 20. 7; 22. 23, 25, 27, 28; 28. 30). Ap. 92. Elsewhere only in 2 Sam. 3. 14 ("espouse"). Notice the thrice-repeated word here, and in *vv.* 19, 20.
20 thou shalt know, &c. Ref. to Pent. (Ex. 6. 7, &c.). This is the sign of Israel's blessing (Isa. 11. 9; 54. 13. Jer. 31. 33, 34. John 6. 45). Their evils came from not knowing (Isa. 1. 3. Luke 19. 42, 44).
the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.
21 I will hear. The restoration comes from, and begins with, Jehovah.
hear = answer, or respond to (Zech. 8. 12).

they shall hear. Fig. *Prosopopœia*. Ap. 6. **22 the earth.** Note the Fig. *Anadiplosis* (Ap. 6), by which the word at the end of *v.* 21 is repeated at the beginning of *v.* 22. **Jezreel** = the seed of GOD [which He will sow], as stated in *v.* 23. **23 I will sow her:** i.e. the new Israel. **will have mercy, &c.** = have pity; i.e. will [call her] *Ruhamah*. **her that had not obtained mercy** = Lo-Ruhamah (Not pitied). **not My People** = Lo-ammi. **Thou art My People** = Ammi [art] thou. **they shall say** = and he, he shall say, &c.: i.e. the whole nation as one man. Cp. 1. 11. Zech. 13. 9. Rom. 9. 26. 1 Pet. 2. 10. **God.** Heb. Elohim. Ap. 4. I.

A C a (p. 1209)

3 Then said °the LORD unto me, °"Go yet, °love °a woman beloved of °*her* friend, °yet an °adulteress,

b °according to the love of [1]the LORD toward the °children of Israel, who °look to other gods, and love °flagons of wine."

c **2** So I bought her to me for °fifteen *pieces* of silver, and *for* an °homer of barley, and an half homer of barley:

3 And I said unto her, "Thou shalt °abide for me °many days; thou shalt not play the harlot, and thou shalt not be for *another* °man: so *will* I also °*be* for thee."

D E K[1] **4** For the [1]children of °Israel shall [3]abide °many days °without a king, °and without a °prince, and without a °sacrifice, and without °an image, and without an °ephod, and *without* °teraphim:

F K[2] **5** °Afterward shall the [1]children of Israel °return, and °seek [1]the LORD their °God, and °David their king; and °shall fear [1]the LORD and His °goodness

K[3] °in the latter days.

B M O R j (p. 1213)

4 Hear the word of °the LORD, ye °children of Israel:

k for °the LORD hath °a controversy with the inhabitants of the land, because *there is* no truth, nor °mercy, nor °knowledge of °God in the land.

2 °By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and °blood toucheth blood.

l **3** °Therefore shall the land mourn, and every one that dwelleth therein shall languish, with °the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall °be taken away.

3. 1 the LORD. Heb. Jehovah. Ap. 4. II.
Go yet = Go again. See notes on 1. 2.
love. Not "take", as in 1. 2, or love again.
a woman. Not "Gomer" (1. 3) again, but another; hence we must believe that Gomer had died; and that this was a second marriage with its own special signification.
her friend: i.e. Hosea himself.
yet, &c. = though [she has become] an adulteress. Referring to Israel's present condition in this Dispensation (Ap. 72).
adulteress: i.e. an idolatress; and denotes only a woman of the northern tribes.
according, &c. This is the manifestation of Divine love.
children = sons.
look to other gods. Ref. to Pent. (Deut. 31. 18, 20).
flagons of wine = cakes of grapes.
2 fifteen pieces of silver = fifteen shekels (Ap. 51. II. 5). The price of the redemption of a slave.
homer. See Ap. 51. III. 3 (9).
3 abide . . . many days. See the signification in *vv.* 4, 5. Cp. Jer. 3. 1, 2.
abide. Ref. to Pent. (Deut. 21. 13). Ap. 92. See the signification of the sign in *vv.* 4, 5, and cp. Jer. 31. 1, 2. Heb. *yāshāb* = to dwell (sequestered). Same word as in Deut. 21. 13. Not the same word as in 11. 6.
many days. In the case of the sign = a full month. The signification is seen now, in the present Dispensation.
man. Heb. *'ish.* Ap. 14. II. **be.** Supply ["do"].

3. 4, 5 (*D*, p. 1209). THE PRESENT AND FUTURE STATES.

(*Alternations.* According to the Heb. text.)

D	*E*	K[1]	4-. Time. "Many days."			Present.
		L	g	-4-. "Shall abide."		
			h	-4-. "The children of Israel."		
			i	-4. "Without a king", &c. (Neg.)		
	F	K[2]	5-. Time. "Afterward."			Future.
		L	*g*	-5-. "Shall return."		
			h	-5-. "The children of Israel."		
			i	-5-. "Jehovah, and David their king." (Positive.)		
		K[3]	-5. Time. "In the latter days."			

The above Structure is according to the order of the words in the Heb. text, not the A.V.

4 Israel. Not merely Judah, but the twelve tribes. Not "British" or any other "Israel". **many days.** All the days of the present Dispensation; "many" implying length of time; "days" implying their limitation. **without.** Note the Fig. *Anaphora* (Ap. 6), emphasising each point, now fulfilled before our eyes. **without a king.** Having rejected Messiah (John 19. 15). This cannot therefore be interpreted now of any People which has a king. **and.** Note the Fig. *Polysyndeton* (Ap. 6) strengthening the emphasis on each point. **prince** = ruler. Heb. *sar*, as in 8. 4. **sacrifice.** Heb. *zabach.* Ap. 43. II. xii. Includes all sacrifices where there is shedding of blood. **an image.** Heb. *mazzēbah* = any upright standing image. Cp. Ex. 23. 24; 34. 13. Isa. 19. 19. **ephod.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the priest or person who wears it. Ref. to Pent. (Ex. 28. 4-8). Ap. 92. This was the girdle of the breastplate which contained the "Urim and Thummim", the wearing of which pertained solely to the high priest. Cp. 1 Sam. 22. 18; 23. 9. Ezra 2 63; and Neh. 7. 65. **teraphim** = idols of any kind. In *v.* 3, Jehovah says they shall not "play the harlot": and, now, for (since 426 B.C.) 2,300 years the truth of this has been seen. Ref. to Pent. (Gen. 31. 19, 34, 35). Ap. 92. **5 Afterward,** &c. This mark of time has not yet been reached. It corresponds with the "many days" of *v.* 4. See the Structure above ("K[1]"). **return,** &c.: i.e. return [to Jehovah]. See 5. 15, and 6. 1. **seek.** Cp 5. 6. Jer. 50. 4, 5. **God.** Heb. Elohim. Ap. 4. I. **David.** Cp. Jer. 30. 9. Ezek. 34. 23, 24; 37. 22, 24. Therefore David must rise again, as Abraham, Isaac, and Jacob must; and note the fact of *Israel* seeking *David.* **shall fear** = shall rejoice in, as in Isa. 60. 5. Jer. 33. 9. Heb. *pāḥad*, a *Homonym* with another meaning (to fear, as in Deut. 28. 66. Job 23. 15. See notes there). **goodness.** Heb. *ṭūb*, as in 14. 2 ("graciously") = Gracious One: i.e. the Messiah. Ref. to Pent. (Ex. 33. 19). Ap. 92. See the notes on 8. 3; 14. 2. **in the latter days.** Rabbi Kimchi (A.D. 1160-1235) and other celebrated Jewish commentators writing on Isa. 2. 2, hold that this expression always means "in the days of the Messiah". Cp. Jer. 30. 24. Ezek. 38. 8, 16. Dan. 2. 28. Mic. 4. 1. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 31. 29). Ap. 92.

4. 1—14. 8 [For Structure see next page].

4. 1 the LORD. Heb. Jehovah. Ap. 4. II. **children** = sons. **a controversy** = a judicial inquiry and cause. Cp. 12. 2. Isa. 1. 18, with 3. 13, 14. Jer. 25. 31. Mic. 6. 2. **mercy** = lovingkindness, or grace. **knowledge:** or, acknowledgement. See note on 2. 20. Cp. 4. 6; 5. 4. **God.** Heb. Elohim. Ap. 4. I. **2 By swearing,** &c. These are the evils which flow from a want of the knowledge of God. Cp. *v.* 6; 2. 20. Rom. 1. 21. 1 John 2. 3, 4; 4. 7, 8. **blood toucheth blood:** or, murder follows murder; "blood" being put by Fig. *Synecdoche* (of Species), Ap. 6, for bloodshed. **3 Therefore shall the land mourn.** Cp. Jer. 4. 28, and 12. 4. Amos 5. 16, and 8. 8. **the beasts** = the very beasts (*Beth essentiæ*). **be taken away** = be gathered [into the ranks of the mourners].

R j (p. 1213) *k* 689-611 *l*

4 Yet °let no °man strive, nor reprove another:
for thy People *are* as °they that strive with the priest.
5 Therefore shalt thou °fall °in the day, and the prophet also shall °fall with thee in the night, and I will °destroy °thy mother.

P S[1]

6 My °People are [5]destroyed for °lack of knowledge: because thou hast rejected °knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing °thou hast forgotten the law of thy [1]God, I will also forget thy [1]children.
7 As they were increased, so they °sinned against Me: °*therefore* will I change their glory into shame.
8 They °eat up the sin of My People, and they °set their heart on their °iniquity.
9 And there shall be, °like people, like priest: and I will °punish them for their ways, and °reward them their doings.
10 For they shall [8]eat, and °not have enough: they °shall commit °whoredom, and shall not increase: because they have left off to take heed to °the LORD.
11 [10]Whoredom and °wine and °new wine take away the °heart.

S[2]

12 My People °ask counsel at their °stocks, and their °staff declareth unto them: for the °spirit of [10]whoredoms hath caused *them* to err, and they have °gone a whoring °from under their [1]God.
13 °They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit [10]whoredom, and your spouses shall commit adultery.
14 I will not punish your °daughters when they commit [10]whoredom, nor your spouses when they commit adultery: for °themselves are °separated with whores, and they sacrifice with °harlots: therefore the people *that* doth not understand shall fall.

Q

15 Though thou, Israel, play the °harlot, *yet* let not °Judah offend; and come not ye unto °Gilgal, neither go ye up to °Beth-aven, °nor swear, [1]The LORD liveth.
16 For Israel °slideth back as a backsliding

---

4. 1—14. 8 (*B*, p. 1208). LITERAL. (*Alternation.*)

B | M | 4. 1—5. 15. Incriminations and Threatenings.
N | 6. 1-3. Resolve to return.
M | 6. 4—13. 8. Incriminations and Threatenings.
N | 13. 9—14. 8. Invitation to return.

4. 1—5. 15 (M, above). INCRIMINATIONS, ETC. (*Extended Alternation.*)

M | O | 4. 1-5. Call to Israel. General.
P | 4. 6-14. Incriminations, &c.
Q | 4. 15-19. Warning as to places in Judah.
O | 5. 1, 2. Call to Israel. Particular.
P | 5. 3-7. Incriminations.
Q | 5. 8-15. Warning as to places in Judah.

4. 1-5 (O, above). CALL TO ISRAEL. (*Extended Alternation.*)

O | R | j | 1-. Call.
k | -1, 2. Reason.
l | 3. Threatening.
R | *j* | 4-. Call.
k | -4. Reason.
l | 5. Threatening.

4 let no man. The reason being given in *v.* -4.
man. Heb. *'īsh*. Ap. 14. II.
they that strive with the priest. Ref. to Pent. (Num. 16. 1, &c. Deut. 17. 12). Ap. 92.
5 fall = stumble.
in the day. Cp. Jer. 6. 4, 5 and 15. 8.
destroy = lay prostrate.
thy mother: i.e. the whole nation is referred to, as is clear from *vv.* 3, &c.; 2. 3, 9, 12.

4. 6-14 (P, above). INCRIMINATIONS AND THREATENINGS. (*Division.*)

P | S[1] | 6-11. The Priests.
S[2] | 12-14. The People.

6 People are. Not "is", because the noun though singular is collective, with plural verb.
lack of knowledge. See note on 2. 20.
knowledge = the knowledge [of Me].
thou hast forgotten. Ref. to Pent. (Deut. 32. 18).
7 sinned. Heb. *ḥāṭā'*. Ap. 44. i.
therefore will I change their glory into shame. The *Sōpherīm* confess (Ap. 33) that they altered thus the primitive Heb. text: which read "My glory have they changed into shame": i.e. they altered the verb *hēmiru* (they have changed) to *'āmīr* (I shall change); and, *ᵏᵉbōdī* (My glory) to *ᵏᵉbōdām* (their glory). This alteration was made from a mistaken reverence. It will be seen that the word "therefore" is not required.
8 eat up the sin = the sin-offering. Ref. to Pent. (Lev. 6. 30): i.e. those sin-offerings which should have been wholly burnt, and not eaten. See notes on Lev. 6. 26, 30. Ap. 92.

set their heart = lift up their soul: i.e. desire. Heb. *nephesh*. Ap. 13. iniquity = wrong-doing. Heb. *'āvāh*. Ap. 44. iv. **9** like people, &c. Cp. Isa. 24. 2. Jer. 5. 31. punish = visit. Ref. to Pent. (Ex. 20. 5; 32. 34). Ap. 92. reward = requite. **10** not have enough. Ref. to Pent. (Lev. 26. 26). The same words. Ap. 92. shall commit = have committed. whoredom = idolatry. See note on 1. 2. the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II. **11** wine. Heb. *yayin*. Ap. 27. I. new wine. Heb. *tīrōsh*. Ap. 27. II. heart. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for understanding. See Isa. 28. 6. Cp. Eccles. 7. 7. **12** ask counsel = inquire of (habitually). Cp. Jer. 2. 27. Hab. 2. 19. stocks = idols made of wood. staff, &c. Referring to divination by rods. spirit. Heb. *rūaḥ*. Ap. 9. Cp. 5. 4. Isa. 44. 20. gone a whoring: i.e. gone away into idolatry. Cp. Ezek. 23. 5. from under = from under [the authority] of, &c., as Gomer had left Hosea. Cp. Num. 5. 19, 29. Ezek. 27. 5. **13** They sacrifice, &c. Cp. Isa. 1. 29, and 57. 5, 7. Ezek. 6. 13, and 20. 28. Ref. to Pent. (Deut. 12. 2). **14** daughters: who became Temple-women. See next verse. themselves = [the men] themselves. separated = secluded. harlots. Heb. *ᵏᵉdēshāh* = the Temple-women, consecrated to the unclean "worship" of the Canaanites, by which the foulest corruption became a holy duty. Ref. to Pent. Found only here and Gen. 38. 21, 22, and Deut. 23. 17. Ap. 92. **15** harlot = wanton. Not the same word as in *v.* 14, though the symbol is similar. Judah. Cp. 1. 7. Gilgal. Jeroboam had erected an idolatrous temple there. See 9. 15; 12. 11. Amos 4. 4; 5. 5. Cp. Judg. 3. 19. There, too, they had rejected Jehovah as king (1 Sam. 7. 16; 10. 8; 11. 14, 15). See note on 9. 15. Beth-aven = house of naught. Put for Beth-el (= the house of GOD), now profaned by Jeroboam (1 Kings 12. 28-33; 13. 1. Amos 3. 14). The prophecy fulfilled in Jer. 48. 13. See also 2 Kings 10. 29; 17. 6-23. Amos 7. 13. nor swear, &c. Cp. Amos 8. 14. Zeph. 1. 5. **16** slideth back = hath been stubborn, restive, or intractable, refractory.

689-611 heifer: now [1]the LORD will feed them as °a lamb °in a large place.
17 Ephraim *is* °joined to idols: let him alone.
18 Their drink is °sour: they have committed [10]whoredom continually: her rulers *with* shame do love, °"Give ye."
19 The °wind hath bound her up °in her wings, and °they shall be ashamed because of their sacrifices.

O (p. 1213) **5** °Hear ye this, °O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for °judgment *is* toward you, because ye have been a snare on °Mizpah, and a net spread upon °Tabor.
2 And the °revolters °are profound to make slaughter, °though ℑ *have been* a rebuker of them all.

P 3 ℑ know °Ephraim, and Israel is not hid from Me: for now, O Ephraim, thou committest °whoredom, *and* Israel is defiled.
4 They will not °frame their doings to turn unto their °God: for °the spirit of [3]whoredoms *is* in the midst of them, and they have °not known °the LORD.
5 And °the pride of Israel doth testify to °his face: therefore shall Israel and Ephraim fall in their °iniquity; Judah also shall fall with them.
6 They shall °go with their flocks and with their herds to °seek °the LORD; but they shall not find *Him;* He hath °withdrawn Himself from them.
7 They have dealt treacherously against [6]the LORD: for they have begotten °strange °children: now shall °a month devour them with their portions.

Q 8 Blow ye the °cornet in °Gibeah, *and* the trumpet in °Ramah: cry aloud *at* °Beth-aven, °after thee, O Benjamin.
9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.
10 The princes of Judah were like them °that remove the °bound: *therefore* I will pour out My wrath upon them like water.
11 Ephraim *is* °oppressed *and* broken in judgment, because he °willingly °walked after °the commandment.
12 °Therefore *will* ℑ *be* unto Ephraim as a moth, and to the house of Judah as °rottenness.
13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to °king Jareb: yet

a lamb = a young ram of more than a year old.
in a large place = an uninclosed space: i. e. the lands of the heathen. **17 joined** = mated, or united to.
18 sour. Heb. turned, turned back, thrust aside as having turned bad.
Give ye. By the Fig. *Metallagē* (Ap. 6) the fact of continual whoredom (or idolatrous worship) is changed to the new thought of the rulers loving to continually command, "Give ye [sacrifices]", with contempt for the sacrifices Jehovah commanded. See 8. 13. Thus, the verse is not "untranslatable", as alleged.
19 wind, &c. = the spirit of whoredoms (*v.* 12) has bound itself up. Heb. *rūaḥ.* Ap. 9.
in her wings = in her skirts (so as to impede her gait).
they shall be ashamed. Cp. Isa. 1. 29. Jer. 2. 26. This verse is not "in confusion", as alleged.
These verses (16-19) are not "scraps", as alleged, but are closely connected with the context. They are required by the Structure "Q" and "*Q*" on p. 1213.
5. 1 Hear . . . O priests. This is a call to the priests and others, as 4. 1-5 was also a call to Israel. See the Structure, "O" and "*O*", p. 1213.
judgment is toward you = judgment is denounced upon you.
Mizpah. There were five places with this name: (1) Now *Sūf* (Gen. 31. 49. Judg. 10. 17; 11. 11, 29, 34; 20. 1, 3; 21. 1, 5, 8). (2) In Moab (1 Sam. 22. 3), not identified. (3) The land (or valley) of Moab, now *el Bukeï'a* (Josh. 11. 3). (4) In Judah, not identified (Josh. 15. 38). (5) In Benjamin, not identified (Josh. 18. 26. Judg. 22. 1-3; 21. 1, 5, 8. 1 Sam. 7. 5-16; 10. 17. 1 Kings 15 22. 2 Kings 25. 23, 25. 2 Chron. 16. 6. Neh. 3. 7, 15, 19. Jer. 40. 6-15; 41. 1-16, and in this passage, Hos. 5. 1). Mizpah was a symbol of *keeping apart*, not of *meeting again*, as erroneously used to-day.
Tabor is on the west of Jordan and not connected with Ephraim; but Tabor means a mound; so that the idolatrous altar may have been called Mizpah, while Tabor was the "mound" of Gen. 31, both belonging to the same district. Hosea is said to have been buried at Mizpah. **2 revolters** = apostates.
are profound to make slaughter = have deeply designed a slaughter.
though ℑ have been, &c. = and ℑ [will denounce] chastisement to them all. The *Ellipsis* thus supplied explains "these difficult words".
3 Ephraim, the largest of the ten tribes, is put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole.
whoredom = idolatry. See note on 1. 2.
4 frame = fashion. **God.** Heb. Elohim. Ap. 4. I.
the spirit of whoredoms. See note on 4. 12, 19.
spirit. Heb. *rūaḥ.* Ap. 9.
not known. See note on 2. 20.
the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.
5 the pride of Israel. An appellation of Jehovah = the excellency, or the glory of Israel. He in Whom Israel should have gloried; so again in 7. 10. Cp. Amos 8. 7, where it is "the Excellency of Jacob".
his: i. e. Ephraim's, or Israel's.
iniquity. Heb. *'āvāh.* Ap. 44. iv.

6 go . . seek the LORD. Ref. to Pent. (Ex. 10. 9). **seek the LORD.** Ref. to Pent. (Deut. 4. 29). Ap. 92. **the LORD.** Heb. Jehovah. Ap. 4. II. **withdrawn Himself.** Heb. *ḥalaz*; not *sūr* ("depart") in 9. 12.
7 strange = apostates (who had become as foreigners). Heb. *zūr.* See note on Prov. 5. 3. **children** = sons. **a month.** A short time will complete their dispossession. Shallum reigned just a month (2 Kings 15. 13).
8 cornet = horn. **Gibeah.** Now *Jeb'a*, of Benjamin (Judg. 18—20). **Ramah.** Now, *er-Ram.* Cp. Isa. 10. 29. **Beth-aven.** See note on 4. 15. **after thee,** &c. Apparently a war-cry = "[Look] behind thee, O Benjamin!" Cp. Judg. 5. 14; 20. 40. **10 that remove,** &c. Ref. to Pent. (Deut. 19. 14; 27. 17). Ap. 92 Elsewhere only in Job 24. 2. Prov. 22. 28; 23. 10. **bound** = boundary, or landmark.
11 oppressed and broken. Ref. to Pent. (Deut. 28. 33). Ap. 92. **willingly** = wilfully. **walked after** = followed (perseveringly). **the commandment.** Note the *Ellipsis*: "the [idolatrous] commandment [of Jeroboam]" (1 Kings 12. 28. 2 Kings 10. 29-31). Cp. Mic. 6. 16. Aram., Sept., and Syr. read "falsehood". Vulg. reads "filthiness", reading *ẓō'*, in pl., for *ẓāv.* **12 Therefore will ℑ be** = For ℑ [am]. **rottenness:** or, a worm. **13 king Jareb.** Professor Sayce (*Higher Criticism and the Monuments*, pp. 416, 417) thinks "Jareb" may be the birth-name of the usurper Sargon II, the successor of Shalmaneser. Shalmaneser did not take Samaria, but his successor did, as stated in an inscription found in the palace which he built near Nineveh. This gets rid of several fanciful hypotheses as to the meaning of "Jareb", besides explaining an historical difficulty. Cp. 10. 6.

689-611 could he not heal you, nor cure you of your wound.
14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; °I will °take away, and none shall rescue °*him*.
15 I will go *and* return to My place, °till they acknowledge their offence, and °seek My face: in their affliction they will °seek Me early.

N (p. 1213) **6** "Come, and °let us return unto °the LORD: for He hath torn, and °He will heal us; He hath smitten, and He will bind us up.

2 °After two days will He °revive us: °in the third day He will raise us up, and we shall °live °in His sight.
3 Then shall we know, *if* we follow on °to know [1]the LORD: °His going forth is °prepared as the °morning; and He shall come °unto us °as the rain, as the latter *and* °former rain unto the earth."

M T (p. 1215) 4 O Ephraim, °what shall I do unto thee? O Judah, what shall I do unto thee? °for your °goodness *is* as a morning cloud, and as the early dew it goeth away.

U W 5 °Therefore have I hewed *them* °by the prophets; I have slain them by the words of My mouth: and °thy judgments *are as* °the light *that* goeth forth.

X 6 For °**I desired** [2]°**mercy, and** °**not sacrifice**; and °the knowledge of °God more than burnt offerings.
7 But they °like °men have °transgressed °the covenant: there have they dealt treacherously against Me.
8 °Gilead *is* a city of them that work °iniquity, *and is* °polluted with blood.
9 And as °troops of robbers wait for a °man, *so* the company of priests murder in the way °by consent: for they °commit °lewdness.
10 I have seen an horrible thing in the house of Israel: there *is* the °whoredom of Ephraim, Israel is defiled.
11 Also, O Judah, °He hath set an °harvest °for thee,

W when I °returned the captivity of My People.

14 I will. Some codices read "and I will".
take away = carry off.
him. Omit.
15 till they acknowledge their offence. Ref. to Pent. (Lev. 26. 40-42). National repentance is the condition of Israel's restoration.
seek My face. Ref. to Pent. (Deut. 4. 29). Ap. 92.
seek Me early. This expression, though not found in the Pentateuch, occurs in Job 7. 21; 8. 5; 24. 5. Pss. 63. 1; 78. 34. Prov. 1. 28; 7. 15; 8. 17; 11. 27; 13. 24. Heb. rising up before dawn to seek. Not the same word as in the preceding clause. Supply the ellipsis after "early": "[they shall say]—'Come'", &c.

6. 1 let us return. These are the words of Israel in a yet future day, as already symbolized by the return of Gomer (3. 2, 3), and foretold in 3. 5. See the Structure ("K² and K³", p. 1212, and of "M", p. 1213). This is the acknowledgment referred to in 5. 15. Deut. 32. 39.
the LORD. Heb. Jehovah. Ap. 4. II.
He will heal us. Cp. Jer. 30. 17.
2 After two days: i.e. two days after this national repentance. See 5. 15, "till".
revive us = bring us back to life. **in** = on.
live = live again in resurrection. Referring to the yet future resurrection of the new Israel (Ezek. 37), which will thus resemble the resurrection of Messiah (1 Cor. 15. 20).
in His sight. Heb. = before His face, as their sin had been (7. 2).
3 to know, &c. See note on 2. 20. Cp. 4. 1.
His going forth. Cp. 2 Sam. 23. 4. Mic. 5. 2. John 16. 28. **prepared** = sure, or fixed.
morning = dawn.
unto us. Cp. Ps. 72. 6. Zech. 9. 9, and Mic. 5. 2.
as the rain. Cp. Ps. 72. 6. Job 29. 23.
former rain. Ref. to Pent. (Deut. 11. 14, Heb. *yoreh*). So rendered only there, here, and Jer. 5. 24. Ap. 92.

6. 4—13. 8 (*M*, p. 1213). INCRIMINATION AND THREATENING. (*Extended Alternation.*)

M | T | 6. 4. Divine Forbearance.
U | 6. 5—10. 15. Incorrigibility.
V | 11. 1-7. Contrasted Conduct.
T | 11. 8-11. Divine Forbearance.
U | 11. 12—12. 14. Incorrigibility.
V | 13. 1-8. Contrasted Conduct.

4 what . . . ? Fig. *Erotēsis* and *Aporia*. Ap. 6.
for. Some codices, with Syr. and Vulg., read "and".
goodness = piety.

6. 5—10. 15 (U, above). INCORRIGIBILITY. (*Alternation.*)

U | W | 6. 5. Divine Judgments.
X | 6. 6-11-. Incorrigibility.
W | 6. -11—7. 1-. Divine Mercy.
X | 7. -1—10. 15. Incorrigibility.

5 Therefore have I hewed them, &c. = This is why I hewed them. Heb. idiom, by which the declaration that a thing should be done is spoken of the personal act of doing it. See note on Jer. 1. 18; and cp. Jer. 1. 10; 5 14. **by the prophets:** i.e. declared by the prophets. **thy judgments are.** A regrouping of the letters of the Hebrew word agrees with the Aram., Sept., and Syr., and reads "My judgment is". Verse 5 speaks of Jehovah's acts (see Structure, "W", above). Ref. to Pent. (Deut. 33. 2). Ap. 92. **the light** = light. **6 I desired,** &c. Cp. 1 Sam. 15. 22. Ecc. 5. 1. Mic. 6. 8. **mercy** = lovingkindness. Quoted in Matt. 9. 13; 12. 7. **not sacrifice.** Cp. Ps. 50. 8, 9. Prov. 21. 3. Isa. 1. 11. Heb. *zābaḥ*. Ap. 43. II. xii. **the knowledge of God.** Cp. Jer. 9. 23, 24; 22. 16. See note on 2. 20. **God.** Heb. Elohim. Ap. 4. I. **7 like men.** Heb. like Adam. **men.** Heb. *'ādām*. Ap. 14. I. Cp. Job 31. 33. Pss. 49. 12; 82. 7. **transgressed** = rebelled. Heb. *'ābar*. Ap. 44. vii. **the covenant.** See Josh. 24. 1, 25. **8 Gilead.** Probably Ramoth-Gilead, a city of refuge, and of the priests (Josh. 21. 38). **iniquity.** Heb. *'aven* = vanity (Ap. 44. iii). Referring here, to the sin of idolatry. Cp. "Beth-aven", 4. 15 **polluted with** = tracked with heel-marks of. **9 troops** = gangs. **man.** Heb. *'īsh*. Ap. 14. II. **by consent** = towards Sichem, as in Gen. 37. 14. Sichem (like "Gilead", *v.* 8) was a city of priests (Josh. 21. 21). See note on "Gilead", *v.* 8. **commit lewdness:** i.e. practise idolatry. Jeroboam built Shechem (now *Nablous*), and doubtless set up his calf-worship there (1 Kings 12. 25). **lewdness.** Ref. to Pent. (Heb. *zimmāh*, is a Levitical word, found in Lev. 18. 17; 19. 29; 20. 14, 14). Ap. 92. **10 whoredom** = idolatry. See note on 1. 2. **11 he hath set** = there is appointed. **harvest:** i.e. a reaping time of judgment. See Jer. 51. 33. Joel 3. 13; and cp. Prov. 22. 8. Gal. 6. 7, 8. **for thee.** Some codices, with two early printed editions and Aram., read "for her". **returned** = turned again.

689-611

7 When I would have healed Israel, then the °iniquity of Ephraim was discovered,
and the °wickedness of Samaria:

X Y¹ (p. 1216)
for they commit falsehood; and the thief cometh in, *and* the troop of robbers °spoileth without.
2 And they °consider not in their hearts *that* I remember all their [1]wickedness: now their own doings have beset them about; they are before My face.
3 They make the king glad with their [1]wickedness, and the princes with their lies.
4 They *are* °all °adulterers, °as an oven heated by the baker, *who* °ceaseth from °raising °after he hath kneaded the dough, until it be leavened.
5 °In the °day of our king the princes have made °*him* °sick with bottles of °wine; he stretched out his hand with scorners.
6 For °they have made ready their heart like an oven, whiles they lie in wait: °their baker sleepeth all the night; in the morning °it burneth as a flaming fire.
7 They are all hot as an oven, and have devoured their judges; °all their kings are fallen: °*there is* none among them that calleth unto Me.

Z¹
8 Ephraim, he hath mixed himself among the °people; Ephraim is °a cake not turned.
9 °Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are °here and there upon him, yet he knoweth not.
10 And °the pride of Israel testifieth to his face: and °they do not return to °the LORD their °God, nor seek Him for all this.
11 Ephraim also is like a °silly dove without heart: °they call to Egypt, they go to Assyria.
12 °When they shall go, I will spread My net upon them; I will bring them down as the fowls of the heaven; I will chastise them, °as their °congregation hath heard.
13 Woe unto them! for they have fled from Me: destruction unto them! because they have °transgressed against Me: though °I have °redeemed them, yet they have spoken lies against Me.
14 And °they have not cried unto Me °with their heart, when they howled upon their beds: they °assemble themselves for corn and °wine, *and* they °rebel against Me.
15 °Though I have bound *and* strengthened their arms, yet do they imagine °mischief against Me.
16 They return, *but* not °to the Most High: they are like °a deceitful bow: their princes

7. 1—10. 15 (*X*, p. 1215). INCORRIGIBILITY.
(*Repeated Alternation.*)

X	Y¹	7. 1–7. Internal wickedness. Idolatry.	Political.
	Z¹	7. 8—8. 3. External trouble. Foreigners.	Political.
	Y²	8. 4–6. Internal wickedness. Idolatry.	Political.
	Z²	8. 7–10. External trouble. Foreigners.	Political.
	Y³	8. 11—9. 8. Internal wickedness. Idolatry.	Religious.
	Z³	9. 9. External trouble. The days of Gibeah.	Religious.
	Y⁴	9. 10—10. 8. Internal wickedness. Idolatry.	Religious.
	Z⁴	10. 9–15. External chastisement. The days of Gibeah.	Religious.

1 iniquity. Heb. *'āvāh*. Ap. 44. iv.
wickedness. Heb. pl. of *rā'a'*. Ap. 44. viii.
spoileth = strippeth.
2 consider not in = say not to. Some codices, with one early printed edition, Aram., Syr., and Vulg., read "say not in".
4 all = all of them (kings, princes, and People are idolaters). "All" is put by Fig. *Synecdoche* (of Genus), Ap. 6, for the greater part.
adulterers: i.e. idolaters. See note on 1. 2.
as = [hot] like.
ceaseth = leaves off.
raising = stoking it.
after he hath kneaded, &c. = from [the time of] kneading the dough until it is ready for the fire. Then he heats the oven to stop the fermentation. Even so these idolaters. See note on "baker", *v.* 6.
5 In the day of our king. See 2 Kings 15. 10.
day. Perhaps = [feast] day.
him. Supply "themselves" instead of "him".
sick, &c. Sick with the heat of wine.
wine. Heb. *yayin*. Ap. 27. I.
6 they, &c. Like the baker in *v.* 4.
their baker sleepeth = their anger smoketh: reading *ye'shan'apphem* instead of *yāshēn'ophēhem*. Owing to the similarity in pronunciation and in the ancient form of *Ayin* (ע) and *Aleph* (א), these letters were interchanged. The *Massōrah* contains lists of words where *Aleph* (א = ') stands for *Ayin* (= ע) and vice versa (see Ginsburg's *Massōrah*, letter א, vol. i, p. 57, § 514; and letter ע, vol. ii, p. 390, §§ 352, 360, &c.). See notes on Isa. 49. 7. Amos 6. 8. Zeph. 3. 1, &c. The Aram. and Syr. preserve the reading of the primitive text: "their anger smoketh all night" (like the "oven" in *v.* 4).
it: i.e. the oven.
7 all their kings, &c. Cp. 8. 4. Of the two houses of Omri and Jehu:—Nadab, Zimri, Tibni, Jehoram, Zachariah, Shallum, Pekahiah, and Pekah were all slain by their successors, or others.
there is. Some codices, with two early printed editions (one Rabbinic in margin), read "and there".
8 people = peoples, or nations.
a cake not turned: i.e. a thin (pan)cake, burnt one side and moist the other, and therefore uneatable.
9 Strangers = Outsiders. Cp. 8. 7.
here and there = sprinkled.
10 the pride of Israel. See note on 5. 5.
they do not return, &c. Ref. to Pent. (Deut. 4. 29).
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
11 silly = harmless, innocent. Ang.-Sax., *saelig*, happy.
they call, &c. See 2 Kings 15. 19; 17. 4–6. Cp. 5. 13; 9. 3; 12. 1.
12 When = Howsoever.
as their congregation hath heard. Those who know not the Pentateuch may call this "unintelligible"; but see Lev. 26. 14, 28. Deut. 27. 14–26.
congregation. Heb. *'ēdah* is a technical Pentateuchal word which occurs in Exodus fourteen times, in Leviticus twelve times, in Numbers over eighty times, in Joshua fifteen times, in Judges four times, and twice in Kings and Jeremiah. Elsewhere used of any multitude only a few times.
13 transgressed = revolted. Heb. *pāsha'* (Ap. 44. ix), as in 14. 9. Not the same word as in 6. 7, and 8. 1.
I have redeemed them. Ref. to Pent. (Deut. 7. 8; 9. 26; 15. 15; 21. 8; 24. 18). Heb. *ga'al* is used in Gen. 48. 16. Ex. 6. 6; 15. 13. Ap. 92. Cp. Mic. 6. 4.
redeemed. Heb. *pādāh*. See note on Ex. 6. 6, and 13. 13. Cp. Job 35. 9, 10. Ps. 78. 36. Jer. 3. 10. Zech. 7. 5.
14 they have not cried. with their heart. They cried with their voice.
assemble themselves. In their idol temples.
wine = new wine. Heb. *tīrōsh*. Ap. 27. II. Not the same word as in *v.* 5.
rebel against = apostatized from.
15 Though I have bound = Though I, even I, have warned (or instructed). Cp. Pss. 18. 34; 144. 1.
mischief. Heb. *rā'a'*. Ap. 44. viii.
16 to the Most High = to Him Who is on high. Cp. 11. 7.
a deceitful bow. That disappoints the user, and cannot be depended upon. Cp. Ps. 78. 57.

689-611 shall fall by the sword °for the °rage of their tongue: this *shall be* their °derision °in the land of Egypt.

8 °*Set* the trumpet to thy mouth. °*He shall come* °as an eagle against the house of °the LORD, because they have °transgressed °My covenant, and °trespassed against °My law.
2 °Israel shall cry unto Me, "My °God, °we know Thee."
3 Israel hath cast off °*the thing that is* good: the enemy shall pursue him.

Y² 4 °They have set up kings, but not by Me:
(p. 1216) they have °made princes, and I °knew *it* not: °of their silver and their gold have they made them °idols, that °they may be cut off.
5 °Thy calf, O °Samaria, hath cast *thee* off; Mine anger is kindled against them: how long *will it be* ere they °attain to innocency?
6 °For from Israel *was* it also: the workman made it; therefore it *is* not [2]God: but the calf of Samaria shall °be broken in °pieces.

Z² 7 For they have sown the °wind, and they shall reap the whirlwind: it hath no stalk: °the bud shall yield no °meal: if so be it yield, the °strangers shall swallow it up.
8 °Israel is swallowed up: now shall they be among the °Gentiles °as a vessel wherein *is* no pleasure.
9 For they are °gone up to Assyria, °a °wild ass alone by himself: Ephraim hath °hired lovers.
10 Yea, though they have °hired among the nations, now will I °gather °them, and they shall °sorrow °a little for °the burden of the °king of princes.

Y³ 11 Because Ephraim hath °made many altars to °sin, altars shall °be unto him to °sin.
12 °I have written to him the °great things of °My law, *but* they were °counted °as a strange thing.
13 °They sacrifice flesh *for* the sacrifices of Mine °offerings, and °eat *it*; °*but* [1]the LORD accepteth them not; °now will He remember their °iniquity, and visit their [11]sins: °they shall return to Egypt.
14 For Israel hath °forgotten His Maker, and °buildeth temples; and Judah hath multiplied °fenced cities: but I will send a fire upon °his cities, and it shall devour °the palaces thereof.

for = because of. **derision** = ridicule. **rage** = wrath, &c. [against God]. Cp. Ps. 73. 9. **in the land of Egypt.** See 9. 3, 6. Cp. Isa. 30. 3, 5.

8. 1 **Set the trumpet,** &c. See 5. 8. Cp. Isa. 58. 1. **He shall come.** Supply the *Ellipsis* (Ap. 6) thus: "[It (i.e. the threatened judgment)] is coming", &c. Ref. to Pent. (Deut. 28. 49). Ap. 92. **as.** This is not merely comparison but assertion: i.e. swiftly. It is not the eagle that comes against the Temple. Cp. Jer. 4. 13. Hab. 1. 8. **the LORD.** Heb. Jehovah. Ap. 4. II. **transgressed.** Heb. *'ābar*. Ap. 44. vii. Same word as in 6. 7; not the same as in 7. 13; 14. 9. **My covenant . . . My law.** Ref. to Pent. (Deut. 4. 13), where a like Alternation is found. Ap. 92. **trespassed.** Heb. *pāsha'*. Ap. 44. ix.
2 **Israel shall cry,** &c. Render: "to Me will they cry: 'My God', we know Thee: Israel [knoweth Thee]". **God.** Heb. Elohim. Ap. 4. I. **we know Thee.** Cp. Matt. 7. 22. John 8. 54, 55. Isa. 29. 13 (Matt. 15. 8).
3 **the thing that is good** = the Gracious One. Cp. 3. 5; 14. 2.
4 **They have set up kings.** Cp. 7. 7. See 2 Kings 15. 13, 17, 27 (Shallum, Menahem, Pekah). **made princes** = caused [men] to bear rule. Heb. *sārar* = to bear rule. See note on 12. 3. **knew** = acknowledged. **idols** = elaborate idols. **of their silver,** &c. Cp. 2. 8; 13. 2. **they** = he. The nation spoken of as one man. But the Aram., Sept., and Syr. read "they", with the A.V. and R.V.
5 **Thy calf,** &c. Render: "He [Jehovah] hath rejected thy calf, O Samaria". **Samaria.** The capital is put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole nation. **attain.** Note the *Ellipsis* of the infinitive. Supply: "[be able to] attain", &c.
6 **For from Israel,** &c. Render: "For from Israel! (i.e. from Israel, of all people) [doth this conduct proceed!—and he—! (i.e., and that calf, what is it)]? A craftsman made him, so no God is he". **be** = become. **pieces** = fragments, or splinters. Heb. *shᵉbābīm*. Occurs only here. **7** **wind.** Heb. *rūach*. Ap. 9. **the bud . . . meal.** Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *zemach . . . kemach*. It may be Englished: "the *flower* will yield no *flour*".
strangers = outsiders. Cp. 7. 9.
8 **Israel is swallowed up.** See 2 Kings 17. 6. **Gentiles** = nations. **as a vessel.** Cp. Jer. 22. 28; 48. 38.
9 **gone up.** Cp. 5. 13; 7. 11. **a** = [as] a. **wild ass.** Cp. Isa. 1. 3. Jer. 2. 24. **hired lovers** = paid the love-fee. Comparing idolatry to whoredom. Cp. Ezek. 16. 33, 34; and see 2 Chron. 28. 20, 21. **10** **hired** = hired [lovers]. **gather** = gather [against]. **them:** i.e. the nations (Israel's lovers). **sorrow** = be in woe, writhing. **a little** = in a little time, speedily; as in Hag. 2. 6. The Hebrew accents indicate that we should render—"and, ere long, they will be writhing under the burden": king [will be writhing], princes [will be writhing]. **the burden of the:** i.e. the tribute [laid on them]. **king of princes** = king and princes. Cp. Isa. 10. 8.
11 **made many** = multiplied. Cp. 12. 10. **sin.** Heb. *chāṭā'*. Ap. 44. i. **be unto him** = have become to him. **sin.** The same word, but here put by Fig. *Metonymy* (of Effect), Ap. 6, for the judgments caused by the sin. **12** **I have written.** Not Moses: he was only the pen. It was God who "spoke by the prophets" (Heb. 1. 1); by His Son (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8); by His Spirit (John 16. 13. Cp. Heb. 2. 4); and by Paul, "the prisoner of Jesus Christ" (cp. 2 Tim. 1. 8). Note the ref. to Pent. (Ex. 17. 14; 24. 4, 7; 34. 27. Num. 33. 1, 2. Deut. 4. 6–8, &c.). See Ap. 47, and 92. **great** = weighty. Cp. Matt. 23. 23. Heb. text reads *ribbō* = myriad; but marg. reads *rubbēy* = multitudes, or manifold, with Sept., Syr., and Vulg. **My law.** Not Moses's law. **counted** = accounted. **as a strange thing** = as something alien or foreign, as modern critics do to-day. This verse necessitates the accessibility of the law in a written form, and gives more than a clue to the date of the Pentateuch. See Ap. 47. **13** **They sacrifice flesh,** &c. See note on Jer. 7. 21–23. Zech. 7. 6. **offerings** = sacrificial gifts. Heb. *habhābīm*. Occurs only here. **eat it** = that they may eat it [as common food]. **but.** One school of Massorites read this "but" in the text. Cp. 5. 6, and 9. 4. Jer. 14. 10, 12. Amos 5. 22. **now,** &c. Cp. 9. 9. Amos 8. 7. **iniquity.** Heb. *'āvāh*. Ap. 44. iv. **they shall return to Egypt.** Ref. to Pent. (Deut. 28. 68). Ap. 92. Cp. 2. 15; 9. 3, 6; 11. 5. Sept. reads "they have returned", &c. **14** **forgotten His Maker.** Ref. to Pent. (Deut. 32. 18). Ap. 92. **buildeth temples.** Cp. 1 Kings 12. 31, and 2 Chron. 24. 7 with 23. 17. **fenced cities** = fortified cities. See 2 Chron. 26. 9, 10. **his cities.** See 2 Kings 18. 13: i.e. Judah's. **the palaces thereof** = her citadels, the fem. suffix agreeing with "cities", which is fem. in Heb. Modern critics regard this verse as "a later addition, perhaps borrowed from Amos", because "palaces or idol temples are not referred to by Hosea"!

689-611 **9** Rejoice not, O Israel, for joy, as *other* °people: for thou hast °gone a whoring from thy °God, thou hast loved °a reward upon every cornfloor.
2 The °floor and the °winepress shall not feed them, and the °new wine shall fail in °her.
3 They shall not dwell in °the LORD'S land; but Ephraim shall °return to Egypt, and they shall eat unclean *things* °in Assyria.
4 They shall not offer °wine *offerings* to [3]the LORD, neither shall they be pleasing unto Him: their sacrifices *shall be* unto them as the °bread °of mourners; all that eat thereof shall be polluted: for their °bread for their °soul shall not come into the house of [3]the LORD.
5 What will ye do in the solemn day, and in the day of the feast of [3]the LORD?
6 For, °lo, they are gone °because of destruction: °Egypt °shall gather them up, °Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their °tabernacles.
7 °**The days of visitation are come**, the days of °recompence are come; Israel shall °know *it:* "the prophet *is* a fool, the °spiritual °man *is* mad," °for the multitude of thine °iniquity, and the great °hatred.
8 °The °watchman of Ephraim ° *was* with °my [1]God: °*but* °the prophet °*is* a snare of a fowler in all his ways, *and* [7]hatred in the house of °his [1]God.

Z[3] (p. 1216) 9 They have deeply corrupted *themselves*, as in °the days of Gibeah: °*therefore* °He will remember their [7]iniquity, °He will visit their °sins.

Y[4] 10 °I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* °they went to °Baal-peor, and separated themselves unto °*that* shame; and °*their* abominations were according as they loved.
11 *As for* Ephraim, their glory shall °fly away like a bird, °from the birth, and from the womb, and from the °conception.
12 °Though they bring up their °children, yet ° will I bereave them, *that there shall* not *be* a °man *left:* yea, woe also to them °when I depart from them!
13 Ephraim, °as I saw °Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his [12]children to the murderer.
14 Give them, °O [3]LORD: °what wilt Thou give? give them a miscarrying womb and dry breasts.

9. 1 people = peoples.
gone a whoring: i.e. gone into idolatry. See note on 1. 2.
God. Heb. Elohim. Ap. 4. I.
a reward = a love-fee. Ref. to Pent. (Deut. 23. 18, "hire"). Ap. 92.
2 floor = threshing-floor.
winepress = winefat. Heb. *yekeb*, the wine receptacle; not *gath*, the winepress. See note on Isa. 5. 2.
new wine. Heb. *tīrōsh.* Ap. 27. II. Not same as *v.* 4.
her. A special various reading called *Sevīr* (Ap. 34), with some codices, one early printed edition, Aram., Sept., Syr., and Vulg., give "them"; some give "with her" in marg.
3 the LORD'S. Heb. Jehovah's. Ap. 4. II.
return to Egypt. See 8. 13; 11. 5. Cp. Ezek. 4. 13.
in Assyria. See 2 Kings 17. 6. Hos. 11. 11.
4 wine. Heb. *yayin.* Ap. 27. I. Not same as in *v.* 2.
bread. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food.
of mourners. Ref. to Pent. (Deut. 26. 14. Num. 19. 14). Ap. 92. Heb. *'āven.* A *Homonym.* See note on "Benjamin", Gen. 35. 18.
soul. Heb. *nephesh.* Ap. 13.
6 lo. Fig. *Asterismos* Ap. 6.
because of = from.
Egypt = [yet] Egypt. Cp. 7. 16.
shall gather them up = shall rake them out [for manure, or for burning]; not for burial in their own land; this would be *'āsaph.* But here it is *ḳabaẓ.* (Jer. 8. 2. Ezek. 29. 5.)
Memphis. The capital of Lower Egypt (near Cairo). Now *Mitrahumy*; also called *Noph.*
tabernacles = tents. Heb. *'ohel* (Ap. 40. 3); "tents" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the place where their tents were pitched.
7 The days of visitation are come. Ref. to Pent. (Ex. 32. 34). Ap. 92. Cp. Luke 19. 44; 21. 22.
recompence = retribution.
know [it] = discover [her wickedness, when she said].
spiritual man = man of the Spirit: i.e. God's prophet, who is defined as a man in whom the Spirit of God was.
man. Heb. *'ish.* Ap. 14. II.
for the multitude, &c. = for great is thine iniquity, great is thine enmity.
iniquity = distortion. Heb. *'āvāh.* Ap. 44. iv.
hatred = provocation.
8 The watchman. Note the series of contrasts, what Ephraim had been, and what Ephraim had now become, which commences here; with remarks following each. See *vv.* 10 and 13; 10. 1, 9; 11. 1; 13. 1.
watchman. Used of a true prophet in Isa. 21. 6-11. Jer. 6. 17; 31. 6. Ezek. 3. 17; 33. 7.
was. Render: "Ephraim [was so], e.g. in Joshua's days.
my God: i.e. Hosea's God. **but** = [but now].
the prophet: i.e. Ephraim.
is = is become.
his God. In contrast with Hosea's God.
9 the days of Gibeah. See 10. 9. This implies a common knowledge of the history of Judges 19 15, &c.
therefore. Some codices, with three early printed editions (one Rabbinic, marg.), read "now will He", &c. **He**: i.e. Jehovah. Ap. 4. II. **He will visit.** Some codices read "that He may visit". Cp. 8. 13. **sins.** Heb. *ḥāṭā'.* Ap. 44. i. **10 I found, &c.** Another contrast. See *v.* 8. **they went, &c.** Ref. to Pent. (Num. 25. 3). The history was well known, or this reference to it would be useless. Ap. 92. **Baal-peor.** Ref. to Pent. (Num. 25. 3. Deut. 4. 3). Ap. 92. Elsewhere only in Ps. 106. 28. Cp. Josh. 22. 17. **that shame** = that shameful thing: the *'Ashērah* and its worship. See Ap. 42. **their, &c.** Supply the *Ellipsis*, and render: "became an abomination like their paramour". **11 fly.** The 1611 edition of the A.V. reads "flee". **from the birth, &c.** = no birth, none with child, no conception. **conception.** This particular word *hērāyōn* occurs only here, and Ruth 4. 13. A similar word (Heb. *harōn*) in Gen. 3. 16. **12 Though they bring up, &c.** Not "inappropriate after *v.* 11", but is part of the contrast commenced there. **children** = sons. **will I bereave them.** Ref. to Pent. (Lev. 26. 22. Deut. 28. 41, 62). Ap. 92. **man.** Heb. *'ādām.* Ap. 14. I. **when I depart from them** = when I take command from them. Heb. *sūr*, as in 8. 4, and 12. 3 (see notes there). Not the same word as "withdraw" in 5. 6, which is *ḥālaz.* **13 as I saw Tyrus.** Another contrast. See note on *v.* 8. The verse does not "defy explanation". **as** = according as. **Tyrus.** See Isa. 23. Ezek. 26-28. **14 O LORD.** Note the Fig. *Aposiopesis* (Ap. 6). **what . . .?** Fig. *Erotēsis.* Ap. 6.

689-611

15 All their °wickedness *is* in °Gilgal: for there °I hated them: °for the °wickedness of their doings I will drive them out of Mine house, I will love them no more: all °their princes *are* revolters.
16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.
17 My [1]God will cast them away, because they did not hearken unto Him: and °they shall be wanderers among the nations.

10 Israel *is* °an empty vine, he bringeth forth °fruit °unto himself: °according to the °multitude of his °fruit he hath °increased the altars; according to the °goodness of his land they have made °goodly °images.
2 °Their heart is divided; now shall they be °found faulty: °He shall break down their altars, He shall spoil their [1]images.
3 For now they shall say, "We have no king, because we feared not °the LORD; what then should a king °do to us?"
4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as °hemlock °in the furrows of the field.
5 The inhabitants of °Samaria shall fear because of the calves of °Beth-aven: for the people thereof shall mourn over it, and the °priests thereof *that* °rejoiced on it, for the °glory thereof, because it is departed from it.
6 It shall be also carried unto Assyria *for* a present to °king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own °counsel.
7 *As for* [5]Samaria, her king is cut off °as the foam upon the water.
8 The high places also of Aven, the °sin of Israel, shall be destroyed: °the thorn and the thistle shall come up on their altars; and **they shall say to the °mountains, "Cover us;" and to the hills, "Fall on us."**

Z[4] 16) 9 O Israel, thou hast °sinned °from °the days of Gibeah: °there they stood: the battle in Gibeah against the °children of °iniquity °did not overtake them.
10 °*It is* in My desire that I should chastise them; and the °people shall be gathered against them, °when they shall bind themselves in their °two furrows.
11 °And Ephraim *is as* °an heifer *that is* taught, *and* loveth to tread out *the corn;* but I °passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* °Jacob shall break his clods.
12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time °to seek [3]the LORD, till He come and °rain righteousness upon you.

15 wickedness. Heb. *rā'a'*. Ap. 44. viii.
Gilgal. Cp. 4. 15; 12. 11. The place where Jehovah was rejected, and man's king set up; and where, on account of his impatience and disobedience Saul got his first message of his rejection (1 Sam. 13. 4–15), and his second (1 Sam. 15. 12–33). See note on Hos. 4. 15.
I hated them = have I come to hate them.
for the wickedness, &c. Cp. 1. 6.
their princes are revolters. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *sārēyhēm . . . śorᵉrīm*. It may be Englished by "their rulers are unruly". Cp. Isa. 1. 23, where the same words are used.
17 they shall be wanderers, &c. Ref. to Pent. (Deut. 28. 64, 65). Ap. 92.

10. 1 an empty vine = a productive or luxurious vine. Heb. a vine emptying or yielding its fruit See notes on Judg. 9. 8–13. Heb. *gephen*. Always fem. except here and 2 Kings 4. 39. Here because it refers to Israel: i. e. to the people.
fruit. Note the Fig. *Polyptōton* (Ap. 6) in the varying inflections of the words, "fruit", "multiply", and "good"; and the Fig. *Synonymia* in "altars" and "images"; all to increase the emphasis of the contrast. See note on 9. 8 ("watchman").
unto himself = like himself: i. e. not for Me.
according to. Note the Fig. *Anaphora* (Ap. 6).
multitude . . . increased. The same word.
goodness . . . goodly. Note the Fig. *Polyptōton* (Ap. 6).
images = pillars: i. e. *'Ashērahs* (Ap. 42). Heb. *maṣṣēbah* = upright (erect) pillars.
2 Their heart is divided. Cp. 1 Kings 18. 21. 2 Kings 17. 32, 33, 41.
found faulty = held guilty. Referring back to 9. 17.
He shall, &c. Ref. to Pent. (Ex. 23. 24; 34. 13. Deut. 7. 5; 12. 3).
3 the LORD. Heb. Jehovah. Ap. 4. II.
do to us: do for us, or, profit us.
4 hemlock = poppy. Ref. to Pent. (Deut. 29. 18; 32. 32, 33). Ap. 92. Elsewhere only in Job, Psalms, Jeremiah, and Amos 5. 7; 6. 12.
in the furrows. Some codices, with four early printed editions (one Rabbinic, marg.), read "all the furrows"
5 Samaria. See *v.* 7; 7. 1; 8. 5, 6; 13. 16.
Beth-aven. See note on 4. 15.
priests. Heb. *kᵉmarīm* = priests of Baal, or black ones, from *kāmar* = to be black, from the black dress (or cassocks) worn by them. Occurs only here and 2 Kings 23. 5. Zeph. 1. 4.
rejoiced = leap, or exult. Cp. 1 Kings 18. 26.
glory . . . departed. Ref. to the history (1 Sam. 4. 21, 22).
6 king Jareb. See note on 5. 13.
counsel: i. e. the policy of Jeroboam.
7 as the foam, &c. = on the face of the waters. Ref. to Pent. (Gen. 1. 2; 7. 18). Ap. 92.
8 sin. Heb. *ḥāṭā'*. Ap. 44. i. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the idols associated with it. Cp. Deut. 9. 21. 1 Kings 12. 30.
the thorn and the thistle. Ref. to Pent. (Gen. 3. 18). Ap. 92. This combination of words occurs only in these two places. "Thorns" is found in Ex. 22. 6, &c.; "thistles", Heb. *darda*, only here, and Gen. 3. 18. Cp. 9. 6.
mountains. Such was Beth-el in the hill country of Ephraim (Judg. 4. 5). Contrast Gen. 49. 2, 6.
9 sinned. Heb. *ḥāṭā*. Ap. 44. i. **from:** or, beyond.
the days of Gibeah. See 9. 9 and Judg. 19 and 20. Note the Article.
there they stood. In battle array. **children** = sons.
iniquity. Heb. *'ālvah*. Occurs only here, from Heb. *'āvāh*. Ap. 44. iv. **did not overtake them.** Supply the Ellipsis: [and shall ye escape?]. **10 It is in My desire, &c.** = I am resolved to. Ref. to Pent. (Deut. 28. 63). Ap. 92. **people** = peoples. **when they shall bind** = they being joined (or yoked) [in cohabitation. Put for idolatries] together in committing idolatry. **two furrows.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for being yoked together as oxen in committing the same sins of idolatry. See the interpretation in *vv.* 11–13. **11 And Ephraim** = i. e. the land of Ephraim. Here is the contrast. See note on "watchman", 9. 8. **an heifer.** Cp. Jer. 50. 11. Mic. 4. 13. **passed over upon** = put a yoke upon. **Jacob.** Put here by Fig. *Metonymy* (of Adjunct), Ap. 6, for Ephraim. **12 to seek the LORD.** Ref. to Pent. (Deut. 4. 29). Ap. 92. **rain righteousness, &c.** Ref. to Pent. (Deut. 32. 2). Ap. 92.

689-611

13 °Ye have plowed °wickedness, ye have reaped °iniquity; ye have eaten the fruit of lies: because thou didst °trust in thy °way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy [10] people, and all thy fortresses shall be spoiled, as °Shalman spoiled °Beth-arbel in the day of battle: °the mother was dashed in pieces upon *her* [9] children.

15 So shall Beth-el do unto you because of °your great °wickedness: °in a morning °shall the king of Israel utterly be cut off.

V m¹ (p. 1220)

11 When Israel *was* a child, then °I loved him, and °**called My son out of Egypt.**

n¹

2 *As* °they called them, so they went from °them: °they °sacrificed unto Baalim, and burned incense to graven images.

m²

3 °I taught Ephraim also to °go, °taking them by their arms;

n²

but they knew not that °I healed them.

m³

4 I °drew them with cords of a °man, with bands of love: and I was to them as they that °take off the yoke on their jaws, and °I laid meat unto them.

n³

5 He shall °not return into the land of Egypt, but the Assyrian °shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his °branches, and devour *them*, because of their own counsels.

7 And My People are °bent to °backsliding from Me: °though they called them to the °Most High, °none at all would exalt *Him*.

T (p. 1215)

8 °How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? °how shall I make thee as °Admah? *how* shall I set thee as °Zeboim? Mine heart is turned within Me, My °repentings are kindled together.

9 I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for °I *am* °GOD, and not °man; the Holy One °in the midst of thee: and I will not °enter into °the city.

10 They shall °walk after °the LORD: °He shall roar like a lion: when °He shall roar, then the °children shall °tremble °from the west.

11 They shall [10] tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them °in their houses, °saith [10] the LORD.

U A (p. 1221)

12 °Ephraim compasseth Me about with lies,

13 Ye have plowed = Ye have sown. Heb. *ḥarashtem*. Occurs, with this spelling, only here and Judg. 14. 18. The *Massōrah* (Ap. 30 and 93) places it in an alphabetical list of words, occurring twice, with two different meanings (see Ginsburg's *Massōrah*, vol. i, p. 498, § 411). It is therefore a *Homonym* with one meaning: *ye have plowed* (Judg. 14. 18); and another, *ye have sown* (10. 13).
wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
iniquity. Heb. *'āval*. Ap. 44. vi.
trust = confide. Heb. *bāṭaḥ*. Ap. 69. i.
way. Sept. reads "chariots". This corresponds with the next clause.

14 Shalman. Sayce thinks he is Salamanu, king of Moab, a tributary of Tiglath-Pileser III (cp. 1. 1); therefore a contemporary of Hosea.
Beth-arbel. Heb. *Beth-'arbe'ĕl* = house of the ambush of GOD (Heb. El. Ap. 4. IV). Heb. marg. reads *Beth-'arbē'l*, so as to disguise the name El and avoid the supposed offensive expression. Probably now *Irbid*, near Pella, in the Ajlūn, east of Jordan.
the mother, &c. Cp. 13. 16.

15 your great wickedness. Heb. "evil of your evil". Note the Fig. *Polyptōton* (Ap. 6). Heb. *rā'a'*.
in a morning. Some codices, with two early printed editions (one Rabbinic, marg.), read "like the dawn".
shall the king of Israel. Cp. *v.* 7. The king referred to may be Hoshea.

11. 1-7 (V, p. 1215). CONTRASTED CONDUCT.
(*Repeated Alternation.*)

V | m¹ | 1. Love.
  | n¹ | 2. Ingratitude.
  | m² | 3-. Love.
  | n² | -3. Insensibility.
  | m³ | 4. Love.
  | n³ | 5-7. Threatening.

1 I loved him. Cp. Jer. 2. 2. Mal. 1. 2.
called My son, &c. = called to My son. Ref. to Pent. (Ex. 4. 22, 23). Ap. 92. Quoted in Matt. 2. 15.

2 they. The callers: i.e. the prophets, &c. who called to them.
them. The Sept. and Syr. read "Me".
they. Israel.
sacrificed = kept sacrificing. Cp. 2. 13; 13. 2. 2 Kings 17. 16.

3 I taught, &c. Ref. to Pent. (Deut. 1. 31; 32. 10, 11, 12). Cp. Isa. 46. 3. **go** = walk. See Acts 13. 18 marg.
taking = I used to take.
I healed them. Ref. to Pent. (Ex. 15. 26).

4 I drew = I would draw.
man. Heb. *'ādām*. Ap. 14. I.
take off = lift up, or loosen: viz. the straps which bind the yoke to the neck.
I laid meat = holding out [food] to him I let him eat.

5 not. Connect this with *v.* 4, for he is to return to Assyria (8. 13; 9. 3). **shall be** = he [became].

6 branches. Put by Fig. *Metonymy* (of Subject), Ap 6, for "sons", as being the progeny and defenders.

7 bent to backsliding. Cp. 4. 16.
though they called them, &c. = though they call upon the Most High. **Most High**. Heb. *'al*.
none at all would exalt Him = He shall not altogether lift them up.

8 How . . . ? Figs. *Erotēsis* and *Pathopœia*. Ap. 6.
Admah . . . Zeboim. Ref. to Pent. (Gen. 10. 19; 14. 2, 8. Deut. 29. 23). Ap. 92. These places are not mentioned elsewhere. **repentings** = compassions.

9 I am GOD, and not man. Fig. *Pleonasm* (Ap. 6): put both ways for emphasis. Ref. to Pent. (Num. 23. 19). Ap. 92. Cp. Isa. 55. 8, 9. Mal. 3. 6.
GOD. Heb. *'El*. Ap. 4. IV. **man**. Heb. *'ĭsh*. Ap. 14. II. **in the midst** = [will not come] into the midst. Ref. to Pent. (Ex. 33. 5). Ap. 92. **enter into** = come against: i.e. as an enemy. The verse is not "nonsense", as alleged. The reference is to *v.* 8. **the city**: i.e. as I came against Sodom and Gomorrah.

10 walk after = return to. The Structure "*T*" (p. 1215) shows that *vv.* 10, 11 are not an "exilic insertion".
the LORD. Heb. Jehovah. Ap. 4. II. **He shall roar** = [when] He shall summon them with a lion's roar.
children = sons [of Israel]. **tremble** = come, or hasten, trembling. **from the west**. Cp. Zech. 8. 7.

11 in their houses. Cp. Ezek. 28. 25, 26; 37. 21, 25. **saith the LORD** = [is] Jehovah's oracle.

11. 12—12. 14 (*U*, p. 1215). [For Structure see next page.]

12 Ephraim compasseth Me, &c. The Structure "*U*" (p. 1221) shows the change of subject in 11. 12—12. 8, which is "incorrigibility". The chapters are badly divided here.

689-611 and the house of Israel ° with deceit: but ° Judah yet ruleth with [9] GOD, and is faithful ° with the saints.

12 Ephraim ° feedeth on ° wind, and ° followeth after the east wind: he ° daily increaseth lies and ° desolation; and they do ° make a covenant with the Assyrians, and ° oil is carried into Egypt.

2 ° The LORD hath also a controversy with Judah, and will ° punish ° Jacob according to his ways; ° according to his doings will He ° recompense him.

B o p. 1221) 3 ° He ° took ° his brother ° by the heel in the womb, and ° by his strength he ° had power with ° God:

4 Yea, he [3] had power over ° the Angel, and ° prevailed: ° he wept, and made supplication unto Him:

p ° He found him ° *in* Beth-el, and there ° He spake ° with us;

5 ° Even [2]the LORD [3]God of hosts; [2]the LORD *is* His ° memorial.

6 ° Therefore turn *thou* to thy [3]God: keep ° mercy and judgment, and ° wait on thy [3]God continually.

C q 7 ° *He is* a merchant, ° the balances of deceit *are* in his hand: ° he loveth to ° oppress.

8 And Ephraim said, "Yet I am become rich, I have found me out substance: *in* all my ° labours they shall find none ° iniquity in me ° that *were* ° sin."

r 9 °And ℨ *That am* [2]the LORD thy [3]God from the land of Egypt will yet make thee to ° dwell in ° tabernacles,° as in the days of the solemn feast.

10 ℨ have also ° spoken by the prophets, and ℨ have multiplied visions, and used similitudes, by the ministry of the prophets.

A 11 ° *Is there* ° iniquity *in* ° Gilead? surely they are vanity: they sacrifice bullocks in ° Gilgal; yea, their altars *are* as ° heaps in the furrows of the fields.

B o 12 And [2] Jacob ° fled into the country of ° Syria, and ° Israel served for a wife, and for a wife he ° kept *sheep*.

11. 12—12. 14 (*U*, p. 1215). INCORRIGIBILITY.
(*Extended Alternation.*)

U | A | 11. 12—12. 2. Incrimination. Lies, &c.
B | o | 12. 3, 4–. Jacob. Personal history.
p | 12. –4–6. Divine Favour and Communication.
C | q | 12. 7, 8. Provocation.
r | 12. 9, 10. Cause.
A | 12. 11. Incrimination. Idolatry.
B | *o* | 12. 12. Jacob. Personal history.
p | 12. 13. Divine Favour and Communication.
C | *q* | 12. 14–. Provocation.
r | 12. –14. Consequence.

with deceit. See Isa. 29. 13. Ezek. 33. 31. Matt. 15. 8, 9. Mark 7. 6, 7.

Judah yet ruleth, &c. Cp. 2 Chron. 13. 10–12.

with the saints = with the Holy One. Heb. pl.; so used elsewhere. Cp. Josh. 24. 19. Prov. 30. 3.

12. 1 feedeth on wind. Cp. 8. 7.

wind. Heb. *rūaḥ*. Ap. 9. } i. e. seeketh foreign
followeth after = pursueth. } alliances.

daily = all the day long. **desolation** = violence.

make a covenant, &c. Cp. 5. 13; 7. 11.

oil is carried, &c. As a present, to obtain favour and help. Cp. 5. 13. Isa. 30. 2–7; 57. 9. See 2 Kings 17. 4.

2 The LORD. Heb. Jehovah. Ap. 4. II.

punish = visit upon.

Jacob. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Israel, especially the natural seed.

according. Some codices, with two early printed editions (one Rabbinic, marg.), Aram., Sept., Syr., and Vulg., read "and according".

recompense = requite, or repay.

3 He took his brother. Ref. to Pent. (Gen. 25. 26).

took . . . by the heel. Heb. *'āḳab*. Hence his name Jacob.

his brother = his very own brother (with *'eth*).

by his strength = in his manhood: i. e. another example, later in life, but of a similar nature.

had power with = contended with (*Oxford Gesenius*, p. 40). Heb. *sārah*. (Hence his name Israel). The event is referred to only here, and Gen. 32. 28. See note there.

God. Heb. Elohim (with *'eth*) = God Himself. Ap. 4. I.

4 the Angel. Defined in *v.* 5.

prevailed = He (the Angel) overcame him (Jacob). See notes on Gen. 32. 28. Hence the change of Jacob's name to "Israel" = God commands.

he wept: i. e. Jacob. This is the Fig. *Hysterēsis* (Ap. 6), by which former histories are supplemented by later Divine inspiration.

He found him: i. e. God found Jacob.

in Beth-el. Ref. to Pent. (Gen. 28. 17, 19). Note the implied contrast, Beth-el being now the seat of idolatry. **He spake** = Jehovah spake. See next verse. **with us.** Aquila, Symmachus, Theodotion, and Syr. read "with him". **5 Even,** &c. Render: "and Jehovah [is] God (*Elohim*) of the Hosts; Jehovah [is] His memorial [Name]." This is for strong confirmation. **memorial.** Ref. to Pent. (Ex. 3. 15). Ap. 92. **6 Therefore,** &c. Cp. 14. 1. **mercy** = lovingkindness, or grace. **wait on thy God** = wait for thy God. Ref. to Pent. (Gen. 49. 18). Cp. Ps. 37. 7. Isa. 25. 9; 26. 8; 33. 2. Mark 15. 43. Luke 2. 25; 23. 51. **7 He is a merchant.** Supply the *Ellipsis* (Ap. 6): [He, Ephraim, is] a merchant. This is the first of two provocations. See the Structure above; and cp. *v.* 14. **the balances of deceit** = unjust balances. Ref. to Pent. (Lev. 19. 36). **he loveth to oppress.** Money was obtained by oppression. Ref. to Pent. (Lev. 6. 2; 19. 13). Ap. 92. **oppress** = defraud. **8 labours** = toils. **iniquity** = perversity. Heb. *'āvāh*. Ap. 44. iv. Not the same word as in *v.* 11. **that were** = which [is]. **sin.** Heb. *ḥāṭā'*. Ap. 44. i. **9 And** ℨ, &c. These verses (9, 10) correspond with *v.* 14, and give the cause of the provocation. There is an evident *Ellipsis* (Ap. 6), which may be thus supplied: "And [thou forgettest that] ℨ, Jehovah thy Elohim from the land of Egypt, [that I have promised that] I will yet make thee to dwell in tents as in the Feast of Tabernacles". **dwell in tabernacles.** This is again promised in Zech. 14. 16. **tabernacles.** Since the days of Neh. 8. 17, the feast is called *'ōhālīm* (Ap. 40. 4), as here, instead of *ṣukkōth*, booths. Nehemiah's remark is superfluous unless the laws were ancient. **as in the days,** &c. Ref. to Pent. (Lev. 23. 42, 43). Ap. 92. **10 spoken by the prophets.** Cp. 2 Kings 17. 13. Heb. 1. 1. 2 Pet. 1. 21. **11 Is there iniquity** = [Surely Gilead is] iniquity: supplying the *Ellipsis* (Ap. 6) from the next clause. **iniquity.** Heb. *'aven*. Ap. 44. iii. Not the same word as *v.* 8. **Gilead . . . Gilgal . . . heaps.** Heap of testimony . . . heap of heaps . . . heaps. Note the Fig. *Paronomasia* (Ap. 6). Heb. *Gil'ād . . . Gilgāl . . . gallīm*. **12 fled . . . Syria.** Ref. to Pent. (Gen. 28. 5. Deut. 26. 5). Ap. 92. **Syria.** Ref. to Pent. (Deut. 26. 5). Ap. 92. **Israel served,** &c. Ref. to Pent. (Gen. 29. 18). Ap. 92. **kept sheep.** Ref. to Pent. (Gen. 30. 31, the same Heb. word, *shāmar*). Ap. 92. We may supply the connecting thought: "[yet in after days] Israel was brought out of Egypt . . . and preserved [in the wilderness]".

p (p. 1221) 689-611 13 And °by a prophet [2]the LORD brought Israel out of Egypt, and by a prophet was he °preserved.

C q 14 °Ephraim provoked *Him* to anger most bitterly:

r therefore shall °He leave his °blood upon him, and °his reproach shall his °LORD return unto him.

V D (p. 1222) **13** When Ephraim °spake °trembling, he °exalted himself in Israel;

E but when he °offended °in Baal, he died.

2 And now they °sin more and more, and have made them molten images of their silver, *and* idols according to their own °understanding, all of it the work of the craftsmen: they say °of them, "Let the men that sacrifice °kiss the calves."

F 3 Therefore they shall be as the morning cloud, and as the early °dew °that passeth away, as the chaff *that* is driven with °the whirlwind out of the °floor, and as the smoke out of the °chimney.

D 4 °Yet I *am* °the LORD thy °God °from the land of Egypt, and thou °shalt know no god but Me: for °*there is* no saviour beside Me.

5 °I did know thee in the wilderness, in °the land of great drought.

E 6 °According to their pasture, so were they filled; °they were filled, and their heart was °exalted; therefore °have they forgotten Me.

F 7 Therefore I will be unto them °as a lion: °as a leopard °by the way °will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the °caul of their heart, and there will I devour them like a lion: °the wild beast shall tear them.

N G[1] s[1] 9 O Israel, °thou hast destroyed thyself;

t[1] °but in Me *is* thine help.

10 °I will be thy king: °where *is any other* that may save thee in all thy cities? and thy judges of whom °thou saidst, "Give me a king and princes."

13 by a prophet: i.e. Moses. Ref. to Pent. (Ex. 12. 50, 51; 13. 3. Num. 12. 6-8. Ap 92. Cp. Deut. 18. 15). preserved = kept, as in *v.* 12.

14 Ephraim. As represented by Jeroboam (1 Kings 12. 25—13. 5), and Hoshea (2 Kings 17. 11-23). He = God. blood. Put by Fig. *Metonymy* (of Effect), Ap. 6, for blood-guiltiness. his reproach. Ref. to Pent. (Deut. 28. 37). Ap. 92. LORD. Heb. *'Adonim.* Ap. 4. VIII (3).

13. 1-8 (*V*, p. 1215). CONTRASTED CONDUCT. (*Extended Alternation.*)

V | D | 1-. Ephraim's eminence.
E | -1, 2. Ephraim's fall. Idolatry.
F | 3. Threatening, and Comparisons.
D | 4, 5. Jehovah the source of Ephraim's eminence.
E | 6. Ephraim's fall. Forgetting Jehovah.
F | 7, 8. Threatening, and Comparisons.

1 spake trembling = spake (authoritatively) [there was] attention; as in Joshua's days (Josh. 4. 14). Cp. Job 29. 21-25. trembling = panic. Heb. *rethēth.* Occurs only here. Similar to *reṭēṭ*, which occurs only in Jer. 49. 24 ("fear"). exalted himself: carried weight, or was exalted. offended = trespassed. Heb. *'āsham.* Ap. 44. ii. in Baal = with Baal: i.e. with the idolatrous worship of Baal, in Ahab's days.

2 sin. Heb. *ḥāṭā'.* Ap. 44. i. understanding = notion. of them = to them: i.e. to the People. kiss the calves. Kissing was fundamental in all heathen idolatry. It is the root of the Latin *ad-orare* = to [bring something to] the mouth. "A pure lip" (Zeph. 3. 9) implies more than language.

3 dew. Heb. *ṭal* = the night mist. See note on "Zion", Ps. 133. 3. that. The 1611 edition of the A.V. reads "it". the = a. floor = threshingfloor. chimney = window, or opening. No word for chimney in Heb.

4 Yet I, &c. Supply the connecting thought: "[Ye worship these calves], yet I, even I", &c. Cp. 12. 9. Isa. 43. 11. the LORD. Heb. Jehovah. Ap. 4. II. God. Heb. Elohim. Ap. 4. I. from the land of Egypt. Supply the *Ellipsis* (Ap. 6): "[Who brought thee out] from", &c. Ref. to Pent. (Ex. 20. 2, 3). Ap. 92. shalt know no: i.e. didst not, or oughtest not to know. there is no saviour, &c. Cp. Isa. 43. 11; 45. 21. Supply: "no saviour [was there] beside Me". Cp. Acts 4. 12.

5 I did know thee, &c. Ref. to Pent. (Deut. 2. 7; 8. 15; 32. 10). Ap. 92. Cp. Amos 3. 2. The Sept. reads "I shepherded, or was shepherd to thee", reading *rᵉ'ithīka* instead of *yᵉda'tīka*: i.e. ר (Resh = R) for ד (Daleth = D). the land of great drought. Cp. Deut. 8. 15.

6 According to their pasture, &c.: i.e. the more I fed them, the more they kicked against Me. they were filled. Note the Fig. *Anadiplōsis* (Ap. 6), repeated for emphasis. exalted. Note the correspondence ("E" and "*E*"). have they forgotten Me. Ref. to Pent. (Deut. 8. 12-14; 32. 15).

7 as a lion. Ap. 92. Cp. 5. 14. as a leopard. Cp. Jer. 5. 6. by the way. Some codices, with three early printed editions, Sept., Syr., and Vulg., read "on the way of Assyria". will I observe = shall I watch, or lurk.

8 caul = enclosure (i.e. the pericardium). the wild beast shall tear them. Ref. to Pent. (Lev. 26. 22).

13. 9—14. 8 (*N*, p. 1213). INVITATION TO RETURN. (*Division.*)

N | G[1] | 13. 9-16. Revolt.
G[2] | 14. 1-8. Return.

13. 9-16 (G[1], above). REVOLT. (*Repeated Alternation.*)

G[1] | s[1] | 9-. Incrimination.
t[1] | -9-11. Promise.
s[2] | 12, 13. Incrimination.
t[2] | 14. Promise.
s[3] | 15, 16. Incrimination.

9 thou hast destroyed thyself = the destruction [which thou art suffering] is all thine own. Ref. to Pent. (Deut. 32. 5. Heb. *shaḥath*, same word as "corrupted"). Ap. 92. but in Me, &c. = for I am thy [true] help.

10 I will be thy king = Where is thy king? Heb. *'ēhī* = where, as in *v.* 14 twice; *'ēhī* is separated from the following word "king" by the accent *zaḳēph*, and connected with *'ēphō'* = now. It therefore means "Where now is thy king? (Hoshea)": the answer being "in prison" (see 2 Kings 17. 4). where is any other that may save thee . . . ? = to save thee, or that he may save thee. thou saidst, "Give," &c. Ref. to 1 Sam. 8. 5, 19.

689-611

11 °I gave thee a king in Mine anger, and took *him* away in My wrath.

s² (p. 1222)

12 The °iniquity of Ephraim *is* °bound up; his ²sin *is* °hid.

13 The sorrows of a travailing woman shall come upon him: he *is* °an unwise son; for he should not °stay long °in *the place of* the breaking forth of °children.

t²

14 I will °ransom them °from °the power of °the grave; I will °redeem them from death: °**O death, °I will be °thy plagues; O °grave, °I will be thy destruction:** °repentance shall be hid from Mine °eyes.

s³

15 Though °he be °fruitful among *his* brethren, °an east wind shall come, the °wind of ⁴the LORD shall come up from the wilderness, and °his spring shall become dry, and his fountain shall be dried up: °he shall spoil the treasure of all pleasant vessels.

16 °Samaria shall become desolate; for she hath rebelled against her ⁴God: they shall fall by the sword: °their infants shall be dashed in pieces, and their women with child shall be ripped up.

G² H¹ (p. 1223)

14 O Israel, °return °unto °the LORD thy °God; °for thou hast fallen by thine °iniquity.

2 Take with you °words, and °turn to ¹the LORD: °say unto Him,

J¹

"Take away all ¹iniquity, and receive *us* °graciously: °**so will we °render the °calves of our °lips.**

3 °Asshur shall not save us; °we will not ride upon horses: neither will we say any more to °the work of our hands, '*Ye are* our gods:' °for in Thee °the fatherless °findeth mercy."

H²

4 I will heal their °backsliding, I will love them freely: for Mine anger is turned away from °him.

5 I will be as °the dew unto Israel: he shall °grow as the lily, and °cast forth °his roots °as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and °his smell ⁵as Lebanon.

11 I gave thee, &c. Ref. to 1 Sam. 8. 7; 10. 19; 15. 22, 23; 16. 1. Cp. 10. 3. Or lit. "I give . . . and take him away", referring to a continued act, the violent deaths of Israel's then recent kings: Zachariah murdered by Shallum; Shallum by Menahem; Pekahiah by Pekah; and Pekah by Hoshea, who was now a prisoner in Assyria.

12 iniquity = perversity. Heb. *'āvāh*. Ap. 44. iv.
bound up = tied up, as in a bag. Ref. to Pent. (Deut. 32. 32, 35). Ap. 92. **hid** = reserved.

13 shall come, &c. Isa. 13. 8. Jer. 30. 6. Matt. 24. 8.
an unwise son. Note the Fig. *Meiōsis* (Ap. 6), for emphasis, meaning a most foolish son.
stay long = linger.
in the place, &c.: i.e. in the act of being born. Cp. 2 Kings 19. 3. **children** = sons.

14 ransom = redeem (with power). Heb. *pādāh*, to redeem by power in virtue of the legal right. See note on Ex. 13. 13. **from** = out of.
the power = the hand: i.e. Sheōl's power (to keep in its grasp). **the grave** = Sheōl. See Ap. 35.
redeem. Heb. *ga'al*, to redeem by purchase by assertion of the kinship right. Hence the other meaning of avenging. See note on Ex. 6. 6.
O death. Fig. *Apostrophe* (Ap. 6), for emphasis. Quoted in 1 Cor. 15. 54, 55.
I will be = where [are], &c. See note on *v.* 10.
thy plagues. Heb. *deber* = pestilence. Interpreted in 1 Cor. 15. 55 as "sting". First occ. Ex. 5. 3.
repentance = compassion [on them].
eyes. Fig. *Anthropopatheia*. Ap. 6.

15 he: i.e. Ephraim.
fruitful. Used by Fig. *Irony* (Ap. 6), his name being Ephraim = fruitful. Ref. to Pent. (Gen. 41. 52; 48. 19).
an east wind. Heb. *ḳādīm*; not a scorching wind, *shirocco* (Gen. 41. 6. Jer. 18. 17. Ezek. 17. 10; 19. 12).
wind. Heb. *rūaḥ*. Ap. 9.
his spring, &c. Ref. to Pent. (Deut. 33. 28).
he shall spoil = he shall plunder. Fulfilled in Shalmaneser shortly after, and since that day this prophecy stands fulfilled. The book ends with hope, in the final section below. **16 Samaria.** See 2 Kings 17. 6.
their. Some codices, with one early printed edition, Aram., Sept., and Syr., read "and their".

14. 1-8 (G², p. 1222). THE RETURN.
(Repeated Alternation.)

G² | H¹ | 1, 2–. Jehovah. Invitation.
J¹ | –2, 3. Israel. Confession. Words provided.
H² | 4–7. Jehovah. Promises.
J² | 8–. Israel. Confession. Words used.
H³ | –8. Jehovah. Blessing.

1 return. Cp. 12. 6. Joel 2. 13.
unto = quite up to. Heb. *'ad*; not merely "toward", which would be *'el*. **the LORD.** Heb. Jehovah. Ap. 4. II. **God.** Heb. Elohim. Ap. 4. I.
for. Cp. 13. 9. **iniquity.** Heb. *'āvāh*. Ap. 44. iv. Some codices, with three early printed editions and Sept., read "transgressions" (pl.).
2 words. Note the correspondence in the Structure ("J¹" and "J²"): confession commanded, and the command obeyed. **turn** = return, or turn back, as in *v.* 1. **say.** Cp. Luke 15. 18, 19. **graciously** = O Gracious One. See notes on 3. 5, and 8. 3. Eminent Jewish commentators take this as a title of the Messiah. There is no "us" in the Heb. **so will we render.** Quoted in Heb. 13. 15. **render** = pay (as vows) by offering what is due (Pss. 66. 13, 14; 116. 14, 18. Jonah 2. 9). **calves** = oxen. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the sacrifices offered (Ps. 51. 17). **lips.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for the confession, &c., made by them. Cp. Pss. 69. 30, 31; 116. 17; 141. 2. Heb. 13. 15.
3 Asshur, &c. See 5. 13, 12. 1; and cp. Jer. 31. 18. **we will not ride.** Some codices, with four early printed editions and Syr., read "nor upon horses will we ride". Ref. to Pent. (Deut. 17. 16). Cp. Ps. 33. 17. Isa. 30. 2, 16; 31. 1. **the work of our hands.** Put by Fig. *Metonymy* (of Subject), Ap. 6, for idols of all kinds. **for in Thee** = O Thou in Whom. **the fatherless:** i.e. Israel's orphaned folk. Here we have the key to the symbolic names of ch. 1:—

Gomer shows that the measure of iniquity was full.
Jezreel denotes the consequent scattering.
Lo-Ruhamah (the second child, the girl) foreshadows Israel as the unpitied one.
Lo-Ammi (the last child) denotes Israel's present condition.
Ammi represents Israel's yet future position (2. 1).
Ruhamah = pitied, Lo-Ruhamah's new name (2. 23).

findeth mercy = R hamah = pitied. Referring to Israel's final restoration. See note on 2. 23. **4 backsliding.** Cp. 11. 7. Jer. 5. 6; 14. 7. **him:** i.e. Israel. **5 the dew.** See notes on 6. 4; 13. 3.
grow = blossom. **cast forth** = strike out. **his roots.** The spurs of Lebanon have the appearance of outspreading roots. **as** = like [those of]. **6 his smell** = his fragrance, or be fragrant, like.

689-611

7 They that dwell under his shadow shall [1]return; they shall revive *as* the corn, and grow as the vine: °the scent thereof *shall be* as the °wine of Lebanon.

J[2] (p. 1223)

8 Ephraim °*shall say*, "What have I to do any more with idols? °I have heard *Him*, °and observed Him: °I *am* like a green fir tree.

H[3]

°From Me is °thy fruit found.

A (p. 1208)

9 °Who *is* °wise, and he shall understand these *things?* °prudent, and he shall know them? for the ways of [1]the LORD *are* °right, and the °just shall walk in them: but the °transgressors shall °fall therein."

7 the scent thereof=his memory or remembrance [pleasant] as, &c. So the Sept.
wine. Heb. *yayin.* Ap. 27. I.
8 shall say. In obedience to the command in *v.* 1.
I have heard=I have heard and obeyed.
and observed=and regarded. Contrast 13. 7.
I am like: or, I like a green cypress [will overshadow him]. A verb must be supplied. Referring to "shadow" in *v.* 7.
From Me, &c. This member ("H[3]") is Jehovah's reply. Note the emphatic "I" repeated. Cp. Jer. 31. 18.
thy fruit found. Fruitfulness provided, as well as protection and grace.
9 Who is wise . . . ? Fig. *Erotēsis.* Ap. 6. Concluding the whole book, like Ps. 107. 43.
wise. Heb. *chākām* (adj.). See note on Prov. 1. 2. Cp. Ps. 107. 43. Jer. 9. 12. Dan. 12. 10.
prudent=[who is] understanding? Heb. *bīnah.* See note on Prov. 1. 2. Here it is the passive=gifted with understanding. **right**=upright. Ref. to Pent. (Deut. 32. 4). Cp. Job 26. 14; 36. 23. Pss. 18. 30; 77. 19; 145. 17. Prov. 10. 29. Dan. 4. 37. **just**=righteous. **transgressors.** Heb. *pāsha'*. Ap. 44. ix. **fall therein**=stumble in them. Cp. Ps. 119. 165. Prov. 4. 19; 10. 29; 11. 5; 15. 9. Mic. 2. 7. Nah. 3. 3. 1 Cor. 1. 23, 24. 1 Pet. 2. 7, 8.

JOEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Alternation.*)

1. 1. THE TITLE.

C[1] | **A** | 1. 2, 3. CALL TO HEAR.
B | 1. 4–13. JUDGMENTS. INFLICTED.
A | 1. 14—2. 17. CALL TO REPENT.
B | 2. 18—3. 21. JUDGMENTS. REMOVED.

For the CANONICAL order and place of the Prophets, see Ap. 1, and p. 1206.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.
For the References to the Pentateuch by the Prophets, see Ap. 92.

Joel's prophecy is undated. No references are made to *time*, because it looks onward to the time of the end, and to the events that will usher in "the Day of the LORD".

As Hosea was sent to guilty Israel, so Joel was sent to guilty Judah. Hosea's "burden" relates to the end of the Northern Kingdom; Joel's prophecy relates to the end of the Kingdom of Judah, and probably covers the last seven years of Zedekiah. In that case he would commence in the fifth year of Jehoiachin's captivity, the very year that Ezekiel begins, and 100 years after Isaiah ends. If "Joel completed his prophecy before Amos collected his" (as alleged), then, in the period of Uzziah-Jeroboam II, which ended in 687 B.C., there is no historical background for Joel's burning words concerning Judah and the great "Day of the LORD".

Similar passages in Joel 3. 16 and Amos 1. 2 no more prove that Amos quoted from Joel than they prove that Joel quoted from Amos. The same may be said of Joel 1. 15 and Isa. 13. 6.

In Joel's summons to fasting and prayer, many as are the classes invited, no mention is made of the royal house; and, throughout his prophecy, no king of Judah is mentioned later than Jehoshaphat, and then only in connection with his "valley".

But if the period covered by Joel be taken as from 488 to 477 B.C., then we have, as contemporaries:—

Jeremiah	in Jerusalem;	All prophesying together during the last seven years of the kingdom of Judah.
Joel	in Judah;	
Daniel	in Babylon;	
Ezekiel	in Babylonia and in the Land.	